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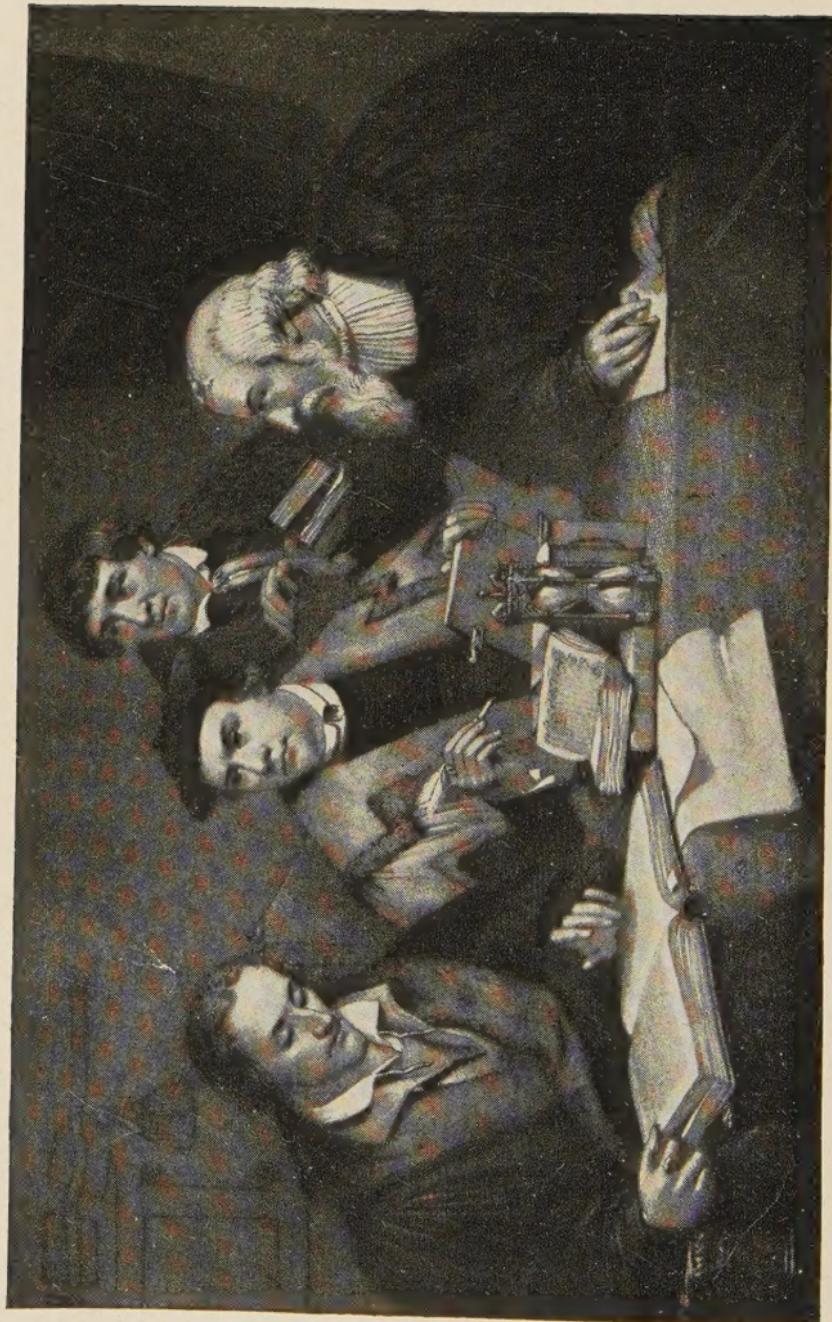
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LUTHER TRANSLATING THE BIBLE

MISSIONARY MILESTONES

A STUDY
OF THE REFORMATION IN ITS INFLUENCE
ON CIVIL AND RELIGIOUS LIBERTY
AND HOME MISSION ACTIVI-
TIES IN AMERICA



By

MARGARET R. SEEBACH



COUNCIL *of* WOMEN *for* HOME MISSIONS
600 LEXINGTON AVE., NEW YORK CITY

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Council of Women for Home Missions
New York

TO
THE ONE WHO SITS
AT THE
OTHER SIDE OF THE DOUBLE DESK
WHO FIRST TAUGHT ME
TO FEEL THE BEATINGS OF THE
HUMAN HEART
IN THE DUST WE CALL
CHURCH HISTORY

FOREWORD

It is with grateful hearts that the Study Course Committee of the Council of Women for Home Missions sends forth this book. We truly realize that the American women of the 20th Century owe more to the Reformers of the 16th, than perhaps any other group of the human race. It is, therefore, most fitting that the members of the Woman's Home Missionary Societies of the sixteen Communions composing the Council, as well as all of our friends, be given an opportunity for a personally conducted visit to this "portrait gallery" which we have named "Missionary Milestones."

May our study of these pictures of the great founders and molders of the Protestant Church of America render us even more earnest in the endeavor to make "Our Country, God's Country."

PUBLICATION COMMITTEE.

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PREFACE.

This book is not a history of the Reformation. Mightier pens have written that tale.

Nor is it a history of Protestantism. That is a library in many volumes.

Still less is it a history of denominationalism. Each great Protestant body can best tell its own story to its own children.

It is just a portrait gallery. Part of it has for a background the awakened Old World; part the unfolding New. In either case, the history is only the wall to hang the pictures on.

Forget the wall, if you will, but look carefully into the faces of the portraits. For there you will see the emancipators of human thought, the pioneers of modern progress, the true builders of America the Free.

I.

AT THE CROSSROADS.

“Luther freed religion, and by that he freed all things.”
—*Adolph Harnack.*

“Our civil liberty is the result of the open Bible which
Luther gave us.”—*Henry Ward Beecher.*

“Luther is the real author of modern liberty of thought
and action, the giant founder of modern civilization and
of pure religion.”—*James Freeman Clarke.*

“The ages past did not make him; rather did he make
the ages which were to come.

“Luther has influenced the Protestant world without
regard to type.”—*Bishop Hurst.*

MISSIONARY MILESTONES

I

AT THE CROSSROADS.

The Parting of the Ways.

is the high crisis in the story of our race, the point of divergence between ancient and modern ideals of liberty and service.

We speak often and justly of the birth of Christ as marking the cross-roads of human history. It

But it has not been the only critical period in the spiritual history of man. The letters "A. D." mark no unswerving path from the stable at Bethlehem to the City of God. The road whereby man's spirit fares upward has been divided, tangled, and sometimes well-nigh lost in a confusion of by-paths. Here and there stand finger-posts, pointing the way out of the chaos; and along the road that leads to spiritual freedom there are milestones quarried from the rock of truth which outlasts the ages, even the unchanging Word of God.

The most significant parting of ways at which Christendom has stood throughout these nineteen centuries since Christ was born, is the great crisis which we call the Reformation. Leading forward from this cross-road there runs a path whose goal is liberty, and whose marks are those of service to God and man. The open Bible is the symbol graven on every milestone. Across two continents runs the path, and its end is not yet. Shall we trace this road together for a little while, and read the mighty names that mark its course?

**Europe Before
the Reformation.**

The thousand years of the Middle Age had passed heavily over dreaming Europe. Like the princess of the fairy-tale who was pricked by the sleep-thorn, she had lain down, in the fall of Rome, to slumber for centuries.

Nor was her sleep a dreamless rest. Great visions now and then brought restless tossing. There was one dream of a mighty social system of mutual dependence, called Feudalism. There was a clashing of arms and a tossing of banners as the bright dream called Chivalry passed by. There was a wondrous vision of crusading knights, and of a Christian standard planted upon the walls of conquered Jerusalem. There was one persistent dream of a man who sat on seven hills, crowned with a triple tiara, calling himself the Vicar of Christ, and the ruler of kings and peoples; and Europe groaned in her sleep as she dreamed of the supreme power of the Papacy.

But now the time was come for awakening. The dawn of the Modern Era was at hand—the prince who should waken the dreamer. The fifteenth century, next to the nineteenth, is the most significant period of change and growth in all the Christian Era.

**Changing
Social Order.**

Social conditions in Europe had reached a stage when they were ripe for great revolutions. The

explorations and discoveries which began in that century opened men's minds to the vastness of the world, and to the immense possibilities of material expansion. Out across the seas went the daring galleons of Spain, of Portugal, of England, and came home laden with fabulous riches, and tales of lands where gold and diamonds lay about like stones, and rich tropical fruits were the food of unarmed savages. All was theirs for the taking!

With the rise of trade, as a direct result of this commercial expansion, came the rapid growth of the cities and their vast increase in wealth. This did not mean merely what it would signify for us today; the cities of medieval Europe were like none we know. For several centuries they had been developing into small independent states, within their strong walls and guarded portals. A city was a little world, complete within itself. Every handicraft that was needed to supply the demands of the inhabitants was carried on within the city walls. If the town had not a mason, or a goldsmith, or an armorer, it would import one, and set him to teaching apprentices.

**Political
Awakening.**

The result of this independence of outside assistance soon showed itself in the form of a strong tendency to self-government. Out in the country, the peasants were serfs, bound by the feudal ties of service to the great lords who ruled the land. But the citizens of a free town were independent of such bondage. A proverb of the time declares, "City air makes free." The town might indeed render military service to the baron in whose realm it lay; but it was strong enough to extort in return many political and commercial privileges. We shall not be surprised to find the cities of this period becoming hot-beds of new ideas about the liberties of men.

We shall not wonder, either, that the peasants were in constant unrest and frequent revolt. The barons, needing large areas of land for their favorite pastime of hunting, encroached more and more on the little fields of the peasantry; needing money for their luxuries, they grew reckless of tenant rights. "We read of a rich lady in Swabia who, rather than be outshone at a tournament, sold a village and all her rights over it in order to buy a blue velvet dress." Class hatreds grew daily more bitter.

**Mental
Activity.**

The social unrest was augmented by a great mental awakening.

The invention of printing opened the world of thought to men's minds, as the discoveries of Columbus opened the earth's pathways to their feet. Books were multiplied as they could never have been

by the slow process of copying by hand. "What was once confined to a favored few became common property. New thoughts could act on men in masses, and began to move the multitude."

This was also the period of the growth of great universities. No less than seventeen were founded in Central Europe within 150 years, running from the middle of the fourteenth to the early part of the sixteenth century. The young manhood of Europe sought these "studious cloisters" as the bees seek honey.

The Revival of Learning.

The Renaissance, or Revival of Learning, came in the very heart of this period. The fall of Constantinople before the Turks in 1453 sent many scholars of that Eastern Empire to seek safety in the western lands of Europe. They brought with them a knowledge of Greek, which had well-nigh been lost in western Europe, beside many precious manuscripts in that language. Some of these were copies of the classics; others were ancient manuscripts of the Bible. While the Scriptures had formerly been known to Europe in the Latin version called the Vulgate, they had not been available in the original Greek to any but the most erudite scholars. Even yet, they were a sealed book to the laity; but now at least the originals were accessible, and translations made possible. Froude has said of this revival of Greek learning, "Greece rose from the grave with the New Testament in her hand."

**The Authority
of Rome.**

But not yet, and not without a struggle, were the people of Europe to claim this treasure. For waking mind and expanding soul the Church of Rome had no encouragement. Her policy was one of suppression for every stirring of liberty.

We cannot tell the exact date at which the Bishops of Rome began to claim supremacy over all other Christian authorities. At first, the Bishop or Pope was merely the head of the Church in the capital of the empire; but as time passed, more and more power was attributed to him, until, in 256 A.D., Cyprian of Carthage admitted that Rome was the Chair of Peter, "whence the unity of the priesthood took its rise." These words have been called "the Magna Charta of the Papacy."

Even then, it was only as a spiritual head that the Pope claimed primacy. But in the chaos that followed the fall of Rome, the Church was the only power strong enough to curb the barbarians who ruled the empire, to make peace between rival leaders, to protect the people from violence. Naturally, inevitably, the Popes came to the position of dictators, whom warriors and kings obeyed.

At length, in the eleventh century, a man came to the Papal chair who had a great vision of the supreme claim of the Church over all the kingdoms of the world, and the glory of them. Before Gregory VII. the proudest of European princes stood barefoot in the snow and did penance at Canossa; and from that day forward, Rome has arrogated the supreme civil as well as religious authority in all things.

This would have been a frightfully dangerous power, even in the hands of righteous men. But the successors of Peter were not all righteous; and of them all, perhaps none were so evil in their lives, and so extravagant in their claims, as those of the fifteenth century. It was a member of the infamous family of the Borgia—Pope Alexander VI.—who, “acting as the lord of the universe, made over the New World to Isabella of Castile and to Ferdinand of Aragon by legal deed of gift,” in 1493.

Abuses of Power.

Words cannot picture the moral condition of the priesthood at this period. Acknowledging no higher

law, they became a “law unto themselves,” with the usual results of laxity, priestcraft and extortion. Worse than the oppressions of the barons were the pitiless demands of the clergy upon the people.

“The priests,” says an English writer, “have their tenth part of all the corn, meadows, pasture, grass, wood, colts, lambs, geese and chickens. Over and besides the tenth part of every servant’s wages, wool, milk, honey, wax, cheese and butter: yea, and they look so narrowly after their profits that the poor wife must be countable to them for every tenth egg, or else she getteth not her rights at Easter, and shall be taken as a heretic.” Nor did this cover all their claims. “I see,” said a Spaniard, “that we can get scarcely anything from Christ’s ministers but for money; at baptism money, at bishoping money, at marriage money, for confession money—no, not extreme unction without money! They will ring

no bells without money, no burial in the church without money; so that it seemeth that Paradise is shut up from them that have no money."

**Degeneration
of Worship.**

In return for all this, they gave the people nothing but the routine performance of liturgical forms.

Preaching amounted to little but the rehearsing of traditions and legends of the saints, often grotesque and nonsensical. Pictures and images were placed in the churches to help the ignorant laity in their devotions; the grossest sort of idolatry was often the result. The people were taught that God could not be approached, even through his Son, without the intervention of the Virgin Mary, or of some one of the many saints of the Roman Church. Penance, or the mortifying of the flesh, was substituted for penitence of the heart. Meantime, the priests themselves often set their people the example of a life given over to excess of every kind.

**Monastic
Orders.**

Very early in the history of the Christian Church, men had begun to go apart into the deserts, or to shut themselves up in cells, to pray without distraction from the tumults of the world. While the Roman Empire was being torn apart by hordes of barbarians, there was some excuse for a scholar's retiring thus into seclusion, and many priceless manuscripts were preserved in this way. The monasteries became the safe-deposit vaults of knowledge during the Dark Ages.

But the temptations of the world were not shut out

when the door of the monastery closed. Vice grew and flourished in many a holy house, where able-bodied men lived the life of indolent parasites. Men like Francis of Assisi and Dominic of Spain tried reform, bringing back their followers to vows of poverty and chastity; they gave them work to do in teaching and ministering to the poor, and for a time the monks and nuns did real service to their generation. But the unnatural mode of living, cut off from the normal ties of family, had its revenge, and again the monastic orders became corrupt.

**Penance and
Pilgrimage.**

In a day when the mass of the people could not read or write, and even clerics had little store of learning, it was to be expected that superstition should run riot. Great evils, also, held men's minds in terror. The Turk had seized the Bosphorus, and was looking with eager eyes toward further European conquests. The plague ran again and again unchecked through city and country. Signs and wonders were reported on every hand. Such fears have always driven men to unusual religious performances.

In many districts these took the form of pilgrimages to shrines where sacred relics were reported to be kept. Men, women and children thronged the roads, going to pray at the holy places. "Sometimes school-masters headed a crowd of pilgrims; mothers deserted their younger children; country lads and maids left their work in the fields to join the processions. They traveled without provisions, and depended on the charity of the

peasants for food." Large numbers of the pilgrims were children, who did not know where they were going, or why. There was a dumb, helpless sense of terror that drove them to sanctuary; that was all that most of them knew.

**The Faith of
the People.**

Under all this superstitious and unreasoning devotion, however, there blossomed among the people a pure and simple piety. In the home, mothers put their babes to sleep with hymns that told of the infant Jesus in words fit to be sung over the children of the strictest Puritan. Fathers taught their little ones to lisp the words of the Lord's Prayer, the Apostles' Creed, and the Ten Commandments. The pity of it was that they were taught to believe this simple faith insufficient for salvation without the addition of penances and self-torture.

**Fifteenth Cen-
tury Conditions.**

Such was the century which closed the Middle Age and introduced the Modern Era. A rising middle class, a rapacious nobility, a submerged peasantry; an expanding world, awakening minds, a questioning of the old order of things; an arrogant Papacy, a corrupt priesthood, useless monastic orders, ignorant laity; a superstitious worship overlying a simple popular faith—these are the things we find. Who will deny that there was room for protest?

And protest had not been lacking, through this century and several that preceded it.

The Waldensian Protest.

There were the Waldenses, "the Israel of the Alps," first appearing as an organization in the twelfth century, under the name of the "Poor Men of Lyons." Peter Waldo, a merchant of Lyons in France, being perplexed over the evils in the Church, and unable to find spiritual peace, employed priests to translate parts of the Bible for him. He was so impressed by the truths he learned that he began to repeat passages of Scripture to others, and to speak about the wrongs he saw under the guise of religion. His followers also preached throughout southern Europe, till they were excommunicated by the Church of Rome, and driven to shelter in the Alpine valleys. For three centuries and more, they were the object of bitter persecutions, no less than thirty-three such attacks being recorded.

Yet they managed to send abroad copies of the Scriptures translated into the popular tongue, by traveling as peddlers, with the precious books concealed in rolls of silk and other merchandise. They also taught orally; many of them could recite whole Gospels from memory. Their favorite saying was, "The Scripture speaks, and we ought to believe it." A remnant of the Waldensian Church still survives in Northern Italy.

**John Wyclif
(1324-1384).**

There was John Wyclif, "the Morning Star of the Reformation"; an Oxford scholar, rector of Lutterworth, chaplain and adviser to the king. He denied the civil authority of the Pope, whom he called "the proud and worldly priest of Rome"; declared, "No man

should follow the Pope, nor even any of the saints in heaven, except as they follow Christ"; insisted that the highest service of the clergy was to preach the Word of God to the people, and that the one rule of faith and life is found in the Scriptures.

Pronounced a heretic, and forbidden to preach, he gave himself to making the first translation of the Bible into English. So dreadful a heresy was this considered, that in 1414, thirty years after Wyclif's death, the reading of the English Scriptures was forbidden to the people "upon pain of forfeiture of land, cattle, life, and goods from their heirs forever."

Some years later, by order of the Council of Constance, his bones were disinterred and burned. In the words of Fuller, "They burnt his bones to ashes and cast them into Swift, a neighboring brook running hard by. Thus this brook hath conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean. And thus the ashes of Wyclif are the emblem of his doctrine, which now is dispersed the world over."

**John Huss
(1369-1415).**

At Prague, in Bohemia, another preacher and university professor, John Huss, took up the views of Wyclif, who had been hailed in that country as the "Fifth Evangelist." Huss translated Wyclif's writings into the language of his people, beside writing protests of his own against the power of the Papacy. Excommunicated and driven from Prague, he preached in the fields and woods to those who came to hear him. "It is better," he wrote,

"to die well than to live badly. Truth is the last conqueror."

Summoned before the Council of Constance—the same which decreed the burning of Wyclif's bones—he was kept a prisoner for six months, tormented by the cross-questioning of his enemies and assailed by false witnesses. He professed himself willing to retract whatever words of his could be proved untrue by Scripture, but nothing else; and, as nobody was able to meet this challenge, he declared he would be burned a thousand times rather than abjure his teaching.

He suffered the fiery death of a heretic at Constance, on July 6th, 1415, praying and singing till the flames silenced his voice. From the teachings of Huss arose the party known as the Bohemian Brethren, who kept alive the spirit of reform until forcibly suppressed by the Austrian government.

Jerome Savonarola (1452-1498). A still more dramatic protest was that of Savonarola, in Italy. Like

one of the ancient prophets, he shook the city of Florence by his eloquence, denouncing the sins of the people and the iniquities of the Church. Visions and prophecies adorned his discourse; yet strong through all its extravagances sounded the voice of God's Word. "I preach the regeneration of the Church," he said, "taking the Scriptures as my whole guide."

The Pope tried to bribe him into silence by the offer of a cardinalate; but he declared that he desired not the red hat of a cardinal, but only the honor God gives to his saints—the crimson crown of martyrdom. Moved

as by an angel's voice, the gay and luxurious Florentines brought their trinkets, mirrors, dice, cosmetics, and other vanities, and cast them into a great bonfire in the public square. Savonarola proclaimed that henceforth Jesus Christ, and He alone, was king over Florence.

More and more bitter grew his denunciations of Rome. It is too long a story to tell how an ordeal by fire was proposed, to settle the dispute between Savonarola and the Church; how its fiasco set the fickle populace to mob their former idol; how he was tortured, and finally executed, on instructions from Rome to "put Savonarola to death, even if he were another John the Baptist." For years afterward, repentant Florence strewed flowers on the spot where her prophet perished.

**John Colet
(1456-1519).**

A quieter but not less earnest protest was that of the Humanists, as the scholars of the Renaissance were called. Among them were many whose eyes were opened to see the abuses practiced by the Church, and to revolt against her claims over the minds of men.

One of these was John Colet, dean of St. Paul's, in London, who labored for the reform of the clergy "in every respect, both in life and religion." He condemned the pride and ambition of the priests, their luxury and idleness, and told them that their example had more influence over their people than their words. "Our goodness," he says to his clergy, "would urge them on in the right way more efficaciously than all your suspensions and excommunications. They should live a good and

holy life, be properly learned in the Scriptures, and chiefly and above all be filled with the fear of God and the love of the heavenly life." Of him it was afterward said, "This great dean of St. Paul's taught and lived like St. Paul."

**Reuchlin
(1455-1522).**
**Erasmus
(1466-1536).**

John Reuchlin, the great German Humanist, and Desiderius Erasmus, of Rotterdam, while neither of them can be called a reformer, or took any direct part in the Reformation movement, rendered each a great service to that cause.

Reuchlin was the pioneer of Hebrew learning in northern Europe; he published a Hebrew grammar and dictionary, and advised the emperor to establish a chair of Hebrew in every German university. Erasmus rendered a similar service to the study of Greek. He "edited and translated Greek classics and Church Fathers and made them familiar to northern scholars, and he furnished the key to the critical study of the Greek Testament, the Magna Charta of Christianity."

These labors were of priceless value later on, when the Reformers desired to translate the Old and New Testaments from their original tongues. Erasmus also wrote biting satires on priests, monks and Pope. It was a common saying in later days, "Erasmus laid the egg, and Luther hatched it."

Not only scholars, but the unlettered and humble could see by this time the frightful abuses wrought in the name of the Roman Church. Every rank of society was ready

for revolt against its yoke of bondage, if only a leader could be found. The time was ripe for the man of God's choosing.

**Martin Luther
(1483-1546).**

On the night of November 10th, 1483, a son was born to a young miner and his wife, named Hans and Margaret Luther, in the German village of Eisleben. The following day he was christened Martin, in honor of the saint whose festival it was. Six months later, the parents removed to the neighboring town of Mansfeld, in hope of bettering their fortunes, and there spent the rest of their lives.

**Boyhood of
Luther.**

No luxury surrounded the boyhood of the great Reformer. Many children came to Hans and Margaret, and unremitting toil was necessary for their support. Hans labored daily in the mines, while his wife climbed the hills to gather fagots for the fire, bringing them home on her back. There was no bitterness in their poverty, however, but a wholesome and good-humored common sense, and an industry that won its way to better things.

**Early
Education.**

From the first it was determined that the eldest son was to be a scholar. He attended a school in Mansfeld at an age so early that he was unable to climb up the steep hill to the schoolhouse, and had to be carried up on the back of a neighbor's son. But the master of this school was a man of exacting and unreasonable temper, who once whipped Martin fifteen times in a

single morning, and that for not knowing lessons which had never been assigned.

By the time that Martin was thirteen, his father had risen to the ownership of a smelting furnace, and was able to send his son to a better school at Magdeburg. He spent a year there, and then went to another institution at Eisenach. At neither place were his father's means able to provide his entire support, and he earned many of his meals by singing from door to door, together with other poor students—a common practice of the day. It brought him great good fortune by introducing him to the family of Conrad Cotta, a wealthy burgher, whose good wife Ursula was charmed with the boy's sweet voice and shining dark eyes, and made him practically a member of her family during the remainder of the four years he spent in Eisenach.

**University
Training.**

At the age of seventeen he entered the University of Erfurt, and some four years later, to his father's great delight, he took his master's degree, standing second in his class. Now the long-cherished dream of Hans for his son was to be fulfilled; he should become a lawyer. The proud father purchased a set of expensive law-books for Martin, and sent him back to Erfurt to receive his legal training.

**Takes the
Monastic Vow.**

The profession of law was little to Martin's mind. "Jurists," he said in later life, "say a great deal and use many words, but without understanding." By this

time, moreover, a deepening sense of spiritual unrest was beginning to haunt him. All the teachings of the Church seemed to point to the uselessness of trying to please God in any but a distinctly religious calling. These impressions were increased by a visit of the plague to Erfurt, and by the sudden death of a dear student-friend. In distress of soul, he went home to Mansfeld to tell his father that he could no longer study law, but found no courage to approach the subject. As he returned on foot to Erfurt, in torment of mind, a sudden storm arose; and in his terror at a narrow escape from being struck by lightning, he fell to the ground and cried, "Save me, holy St. Anna, and I will become a monk!"

To his excited conscience, these words, as soon as they were uttered, appeared a binding vow. He returned to Erfurt, set his affairs in order, gave a farewell supper to his friends, and on the 17th of July, 1505, he entered the monastery in Erfurt.

Spiritual Struggles.

In the monastery, Brother Martin soon became noted for the severity of his penances, sometimes scourging himself and fasting, so that he would be found fainting in his cell. The awful sense of an angry God, who would cast him into perdition if he made a mistake in repeating mass, and before whom every impatient or rebellious thought was an open book, drove the young monk almost to distraction. In later life he said, "If ever a monk gained heaven by his monkery, I must have done so." Flesh could not endure such self-torture, and his

brethren believed their monastery would soon gain credit for a new saint in the Roman calendar.

Fortunately, a man of sanity as well as sanctity presently took command of Martin's troubled spirit. John Staupitz, Vicar-general of the Augustinian Order of monks, to which Luther belonged, rebuked him for his self-tormenting, declared to him that there was cleansing in Christ for all sin, and directed him to the study of the Latin Scriptures. Being a wise man, Staupitz also exerted himself to have Luther appointed a professor in the new University of Wittenberg, knowing that such work would keep him too busy to conjure up what the Vicar-general vigorously insisted were only "painted sins," not real ones.

Visit to Rome. About this time Luther visited Rome with another monk, on business for the monastery. His enthusiasm for the holy city was unbounded, and he went from shrine to shrine, saying masses for his own sins and those of all his relatives and friends, but getting disillusioning glimpses at the same time of the avarice and irreverence of the Roman priesthood. At this time is said to have occurred the famous incident of the Holy Staircase and the inner voice declaring, "The just shall live by faith." Be the tale fact or fiction, the reason of the man was beginning to shake itself loose from the fetters of tradition, and his soul to respond to the teaching of God's word concerning Christ as the way of salvation.

**Preaching
Against
Abuses.**

Back at Wittenberg, before long we find Luther—who owed his appointment as professor there to the great founder of the University, Frederick the Wise, Elector of Saxony—preaching against the adoration of sacred relics in the Elector's own Castle Church, wherein that pious monarch had recently housed a rare collection of relics brought at great expense from the Holy Land. He also declared in his sermons that the money spent in going on pilgrimages could far better be used in charity, and that God is better pleased when we perform our daily duties with patience than when we run around to pray at shrines.

**The Sale of
Indulgences.**

In the spring of 1517 came the monk Tetzel riding in state with his chest of indulgences for sale. These were certificates of pardon, granted on payment of a sum of money, guaranteeing forgiveness of sins past, present and to come, to the person, living or dead, in whose name the pardon was bought. Pope Leo X, who had much need of money for building his great church of St. Peter, was thus dispensing the extra merits of the saints, of which the Vicar of Christ was supposed to be the guardian. Whole cities turned out in festal parade to hail the sellers of indulgences, and many a hard-earned coin tinkled in the chest before the crowds dispersed with the precious documents.

The Elector of Saxony permitted no sale of indulgences in his domain; but Tetzel came close to the borders, scarce twenty miles from Wittenberg, and many

of Luther's flock went to hear him, in spite of earnest warnings. Luther endured it for some months, but at length the protest that burned in his soul could no longer be suppressed.

The Ninety-five Theses.

On the 31st of October, citizens and students of Wittenberg coming to afternoon service in the Castle

Church found on the door a copy of ninety-five theses, or propositions, attacking the abuses of the Church, especially the sale of indulgences; challenging debate on the truth of these charges; and signed with the name of Martin Luther. This was the spark to the tinder. In two weeks, the theses were carried abroad over all Germany, "as if," says one writer, "the angels were the postmen."

"I hoped the Pope would protect me," wrote Luther, "for I had so fortified my theses with proofs from the Bible and papal decrees that I was sure he would condemn Tetzel and bless me. But when I expected a benediction from Rome, there came thunder and lightning instead." Threats and orders to recant were hurled at him; cardinals and papal ambassadors endeavored to show him the error of his way. The books he wrote to explain his position were condemned. Luther was summoned to a great debate at Leipsic, where the ablest Catholic theologian of the day in Germany, Dr. John Eck, contested with him the statements made in the theses, and accused him of holding doctrines similar to those for which Huss had been burned a century before.

**Melanchthon
(1497-1560).**

Meantime, the faculty and students of Wittenberg, and their patron, Elector Frederick, stood faithfully on the side of the University's most famous professor. Among them was a young man, frail and boyish, who had taken his master's degree at seventeen, and was made full professor at twenty-one. He was to become not only Luther's closest friend, but the foremost scholar of the Reformation, and the author of its greatest creed—Philip Melanchthon.

**Defiance
to Rome.**

When at length the bull of excommunication from Rome declared Martin Luther a heretic and outcast, it was the faculty of Wittenberg who marched with him in solemn procession outside the city gates, and formally burned the document, while the students rejoiced and held a mock funeral over its remains.

**The Diet
of Worms.**

And then, in 1521, came the dramatic climax—the answer of Luther to the imperial Diet, or Council, in the city of Worms. By this time, "the great majority of lawyers, canonists, grammarians, poets, priests and monks, together with the masses of the common people, in fact, nine-tenths of all Germany, were on Luther's side," or at least, against the Papacy. His journey to Worms was a triumphal progress; every city and village on the route turned out to do him honor.

At length the monk, in his plain black gown, stood

solitary before emperor, princes and cardinals; but back of him, unseen, yet present in spirit, stood not Germany alone, but all Europe, waiting for his reply.

"Will you abjure the teachings of the books you have written? Will you recant?" came the insistent question. And Martin Luther, fearless and serene, replied:

"Unless convinced by the testimony of Scripture, I neither can nor will recant anything. Here I stand; I cannot do otherwise. God help me! Amen."

The Outlaw of the Wartburg.

Luther departed from Worms with the ban of the Empire hanging over his head. "Thenceforth to the end of his life he remained an outlaw. He was to be seized wherever found and sent to the emperor, or held in safe-keeping until his fate was decided upon. All his books were ordered burned, and to publish, sell, buy or read any of his writings was strictly forbidden." His friends, fearing for his safety, had him captured as if by highwaymen on his return journey, and took him secretly to the strong castle of the Wartburg, where he dwelt almost a year, disguised with a full beard and in knightly costume.

Translation of the Bible.

This confinement, irksome as it was to him, was one of the most fruitful periods of his life; for it was at the Wartburg that he began his great task of translating the Bible into clear, simple German, such as the common people could understand. There had been German ver-

sions before, but they were translated from the Latin Vulgate, and copied its errors; Luther translated directly from the original Hebrew and Greek. The former versions were in a style that was above the heads of the people, his was on their level. He got it, as he said, "from the mother in the home, the child in the street, the common man in the market-place." Knowing how much the Scriptures had meant to him, he felt that the greatest need of every man was to have God's Word in a form that he could read and understand. No gift of Martin Luther's to the world is greater than that of an open Bible.

**Return to
Wittenberg.**

Concealment soon became odious to him, and in the spring of 1522, learning of disorders in Wittenberg, Luther quietly returned, and took his place there as if he had never been away.

One of the most remarkable spectacles the world has seen is that of Martin Luther, declared an outlaw by the Church and State, dwelling calmly for twenty-four years in full publicity, preaching and teaching, writing books and pamphlets of all sorts to explain and uphold his doctrines, the centre of a busy circle of co-laborers, living in perfect safety and dying in tranquility, honored and beloved by his countrymen, and by thousands in other lands. It is the sure proof of his appeal to the waking mind and conscience of his time. He was no longer a voice in the wilderness; he was the leader of a mighty movement, the hero of the Protestant cause.

The Peasants' War.

That name of Protestant, however, was not fixed upon the Reformers till the Diet of Speyer, when formal protest was made against Rome; and again at Augsburg, when the great Confession of Reformed principles was presented to the Council. Many things were to happen before that significant day. Soon after Luther's return from the Wartburg came the Peasants' War, which might have made him a popular idol had he thrown himself into the cause of the people. Instead, he rebuked both princes and peasants, deplored oppression on the one side and violence on the other, and upholding law and order, and the peaceable doctrine of Christ. He was a reformer, but no revolutionist.

Luther's Marriage.

Having been very positive against the celibacy of monks and nuns, he was urged by his friends to marry; and at last, in his forty-second year, he wedded Katherine von Bora, a nun who had abandoned the convent with a number of others after reading some of his books. This late marriage proved exceedingly happy, and was blessed with six children, of whom four survived him.

Later Years at Wittenberg.

In controversies, which were not few, Doctor Martin was a bitter opponent, fighting with all his might for what he believed to be the truth, without regard to civility. In his writings, as he himself admits, he was "stormy and warlike." But in his garden at Wittenberg, planting lilies and roses; or in the circle of his

friends, discoursing with lively humor; or singing hymns with his children about him, or decking their Christmas tree, or pointing out to them the little bird who sleeps so sweetly on the swaying bough, trusting in the Maker of all; or in his pastoral work at Wittenberg, visiting the sick and dying when the plague was at its height; or writing the Shorter Catechism and explaining it to the children of his parish; or giving away his wedding silver to help the necessities of some poor student; or writing a letter from the birds, complaining that his old servant set traps for them—in such guise, no less than in the mighty moment at Worms, or the labors in the Wartburg, we must seek the real Martin Luther. In crisis or in calm, his source of strength was the same—an unbroken faith in the promises of God. His death came to him on a peace-making errand to his birthplace at Eisleben.

Value of Luther's Protest.

What had he accomplished? A protest had been launched against greed, tyranny, and all manner of spiritual wickedness in the high places of the Church. The doctrine of justification by faith had opened to men the straight pathway to the heart of God, with neither man nor angel to stand between, save Christ the Mediator. All believers were declared kings and priests unto God. The right of man to liberty of conscience had been asserted in no uncertain tone. The Bible had been given to his people in their own every-day speech; and the impulse to learn the truth that makes men free had spread to every country in Europe. The Church of the

Reformation had come into being. The age-riveted shackles of Rome had been broken, and the Modern Age was born to its heritage of freedom.

"All human progress," declares Phillips Brooks, "must remember Martin Luther."

WOMEN OF THE REFORMATION

I.

(Germany.)

The connection of woman with the Reformation is not merely a sentimental, but a very practical one. Romanism had lowered the status of marriage, by forbidding it to the clergy, and exalting the nunnery at the expense of the home.

The marriage of Luther to *Katherine von Bora* struck directly at both these errors. The Reformers, by marrying, restored the home to its place of honor, banished the false preferment of celibacy, and re-established the Christian parsonage as a community centre of helpful activities. Some one has said that ministers' children may be called a "by-product of the Reformation."

Katherine's influence on the later life of Luther was incalculable. How bitter his warlike spirit might have become without the tender cares of home-life, we may judge from his writings of earlier date. Katherine found him a lonely bachelor, in a cell full of dust, papers, and a ubiquitous little dog. She gave him a true German home, shining with neatness; secured him from bankruptcy by guarding the little income he was forever giving away; added to it by diligent oversight of the little farm at Zulsdorf; and battled with vigorous common sense against his tendency to melancholy. Once, in a period of great despondency, such as his failing health often induced, he came home to find her dressed in deep mourning. To his anxious inquiries she replied, "Oh, dear Martin, our Lord God is dead, and that is why I am weeping!" With a burst of hearty laughter he admitted, "You are right! I behaved foolishly, just as if there were no God any more in heaven!" and took up his work with renewed courage. The length as well as the happiness of his life was largely due to the sane, masterful influence of "Lord Katie."

Katherine Krapp, wife of Melanchthon, was wedded by him at the urgency of his friends, with grave reluctance. "So," he said with resignation, "such is the will of God; I must relinquish

my studies and joys." But the care of his devoted wife increased rather than impaired his facility for mental labors; and his nursery became such a source of delight and inspiration to him that he called it his "little church." He was often seen rocking the cradle while reading a book.

A third *Katherine* was the wife of Matthew Zell, the Strasburg Reformer. Her house became a "veritable hotel" for Protestant refugees. One night there came 150 of these to Strasburg; she lodged eighty, and for the next few weeks had fifty or sixty daily for meals! Equally great were her labors for the sick and destitute. She was called the "female theologian and mother of Reformers."

The most remarkable record as a wife of Reformers is that of *Wilibrandis Rosenblatt*, a knight's daughter who was married successively to Ludwig Cellarius, Oecolampadius of Basel, Capito of Strasburg, and the still greater Strasburg Reformer, Martin Bucer. The three children she bore to Oecolampadius were named Eusebius, Aletheia and Irene (Piety, Truth and Peace), to indicate the pillars on which their home was founded.

A woman who might almost herself be counted among the Reformers was *Argula von Stauff*, wife of Frederick von Grumbach, a high official of Bavaria. Argula, when a child of ten, was given by her father a German Bible (one of the early translations from the Vulgate, which appeared before Luther's translation), and bidden to study it well. She was frightened from its use by the denunciations of some begging friars; but after her marriage she became a student of Luther's works, and carried on correspondence with the circle of Reformers in Wittenberg. Luther mentions her in his letters, with great admiration for her intellect and zeal. In 1523, when the mother of four small children, and in her household "a true Martha," she was aroused by the forced recantation of Arsacius Seehofer, a youth of eighteen, lately returned from Wittenberg. She wrote a letter inviting the entire University of Ingolstadt, including the redoubtable Dr. Eck, to a debate before the ducal court on the doctrines of Luther.

Eck felt it beneath his dignity to return a serious reply to a woman, but sent her (it is said) a distaff and spindle, to suggest her proper sphere. On her appealing to the town council of Ingolstadt, Eck took the matter before the Duke. Argula's husband, though violently opposed to her beliefs, was deposed from office, and the family retired to obscurity on one of his country estates. Argula afterward paid Luther a visit in his detention at Coburg during the Augsburg Diet.

Margaret Blaarer, sister of Ambrose Blaarer of Constance, aided him as deaconess, and organized the first Woman's Society in the Protestant Church.

Among many high-born ladies of Protestant faith, a notable one was *Elizabeth of Denmark*, married at sixteen to Elector Joachim of Brandenburg, a bigoted Romanist. In later years she became a Lutheran, and during the Elector's absence caused the Lord's Supper to be celebrated in the castle after the Protestant manner. On Joachim's return, their daughter Elizabeth told him what had happened, and in violent rage he imprisoned his wife in her apartments. Escaping, disguised as a peasant, in a rude cart by night, she sought the protection of her uncle, the Elector of Saxony. He gave her the castle of Lichtenberg, where she passed the rest of her life in study and devotion. She was a personal friend of Luther, and godmother to his daughter Magdalene.

Her daughter *Elizabeth* became the wife of Eric of Brunswick; she was at first a bitter opponent of her mother's faith, and when she visited her at Lichtenberg, would carry away information which often made trouble for the Protestants. Finally she became convinced of the truth, openly declared for the Reformation, and took active measures to spread its teachings throughout Brunswick.

Another princess of Protestant faith was *Electress Elizabeth of the Palatinate*, whose daughter, a favorite pupil of the Philosopher Descartes, was also a staunch champion of the Reformation.

II.

LANDMARKS OF LIBERTY.

“Flung to the heedless winds,
Or on the waters cast,
Their ashes shall be watched
And gathered at the last;

“And from that scattered dust,
Around us and abroad,
Shall spring a plenteous seed
Of witnesses for God.

“Still, still, though dead they speak,
And trumpet-tongued proclaim
To many a wakening land
The one availing Name.”

*Luther's hymn on the Dutch
martyrs, Voes and Esch.*

“While the lot of God's church is to endure blows, not to strike them, yet it is an anvil that has worn out many hammers.”—*Theodore Beza*.

II.

LANDMARKS OF LIBERTY.

The Protest of the Nations.

When the Protestant leaders assembled at Augsburg had heard the great Confession read, there came an anxious pause, while the document waited for signers. Then its author, Philip Melanchthon, realizing that for the princes to subscribe it meant civil as well as spiritual warfare, proposed that it should be signed only by the theologians, who were already involved in the charge of heresy.

But John the Constant, Elector of Saxony, took up the pen, declaring:

“Not so, Philip! I too will confess my Christ!”

And they all signed it there—seven princes of Germany, beside the representatives of two free cities.

Henceforth the Reformation becomes a matter not merely of professors and preachers, but of princes and peoples as well. Its widening course through Europe begins to shake the nations, to make all despotism tremble. The Reformation, says James Bryce, “erected the standard of civil as well as religious liberty.” Or, in the words of Bancroft, “The principle of justification by

faith alone brought with it the freedom of individual thought and conscience against authority."

The Reformation in Northern Lands. In Scandinavia, where the doctrines of the Reformation were very early received, "the religious awakening was bound up with political and social movements more than in any other countries." As early as 1519, Christian II. of Denmark, a nephew of Frederick the Wise of Saxony, tried to make use of the teachings of Luther to break the power of the Roman clergy in his domain. This was not finally accomplished till 1536, under Christian III., who had been present at the Diet of Worms, and was a great admirer of Luther.

**Gustavus Vasa
(1490-1560).**

The truly picturesque figure of the time, however, is that of Gustavus Vasa, both civil and religious emancipator of Sweden. Under his leadership, in 1520, Sweden gained her independence from Denmark, and Gustavus was later crowned king. He found the country in bankrupt condition. Not only was it impoverished by war, but two-thirds of the land was held by the Roman Church, which refused to pay taxes upon it.

Calling to his aid two brothers, Olaf and Laurence Petri, who had studied under Luther at Wittenberg, Gustavus openly espoused the Reformation cause. Under the royal patronage, Laurence Petri translated the Scriptures into Swedish, and the people read them eagerly. Before the long reign of Gustavus ended, Sweden was

practically a Lutheran country, and the bulk of the property held by the Church of Rome had been confiscated for the restoration of Swedish credit. While there is no doubt that the financial problem had a large share in the zeal of Gustavus for reform, there is no reason to believe that he was not in full sympathy with the movement from higher motives. His last message to his people was, "Rather die a hundred times than abandon the Gospel."

Gustavus Adolphus The story of Protestantism in Sweden would be incomplete without the name of the greater Gustavus, grandson of Vasa—Gustavus Adolphus, the "Lion of the North."

His life leads us up to the century following the Reformation, when the powers of Romanism had gathered themselves for a desperate effort to blot out Protestant teachings from Europe. The Emperor Ferdinand II., who declared that he would rather rule in a wilderness than over a prosperous nation of heretics, proceeded to lay Protestant Europe waste in the Thirty Years' War, assisted by those countries which had remained faithful to Rome. Into this arena, like a paladin of old, came Gustavus of Sweden to the defence of Protestantism. "The Snow King will melt as he moves south," declared the scornful Emperor; but he saw his own forces melt before the Swedish onslaught—his murdering and plundering Croats and Walloons overcome by men who held two prayer-meetings every day throughout their camp! After a triumphal march through Ger-

many, Gustavus won a decisive victory and laid down his own life on the field of Lützen.

Freedom on Her Mountain Height.

All writers who mention the Swiss, from the time of Cæsar down, agree in pronouncing them a people of independent spirit and unbreakable will. Trithemius, a German abbot, describes them thus: "They are a people proud by nature, enemies of princes, riotous, and for a long time have been contrary and disobedient to their overlords." Pope Pius II. also complains that "they hold nothing for right except when it agrees with their fantastic ideas." Their clergy were not allowed to interfere in secular matters, and could even be held answerable to courts of law.

Ulrich Zwingli (1484-1531).

It will scarcely surprise us to find the Reformation beginning in Switzerland simultaneously with its rise in Germany, and to a large extent independent of the latter. The great challenge to the Papacy from Switzerland was launched by the hand of Ulrich Zwingli.

Childhood and Education.

He was born on January 1st, 1484, in the village of Wildhaus, high in a valley of the Alps. His father was a prosperous farmer and herder, chief magistrate of the village; his father's brother was the village priest.

Young Ulrich proved to be a boy of brilliant mental ability and high spirit. His father determined to train him for the priesthood, and at the age of ten he was sent

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JOHN KNOX

ULRICH ZWINGLI



to school at Basel, and four years later to Berne. At the age of sixteen he was sent to the University of Vienna, but in two years came back again to study at Basel. At twenty-two he received his master's degree, and a call to his first charge at Glarus.

**Religious
Influences.**

Up to this time the strongest spiritual influence he had experienced was that of his teacher at Basel, Thomas Wytttenbach, who pointed out to him "what a cheat and delusion indulgences were," and also emphasized the authority of the Scriptures. During his stay at Glarus, Zwingli corresponded with the great scholar, Erasmus, whose writings he vastly admired. About this time he began the study of Greek, "in order," he says, "that I might learn the teaching of Christ from the original sources." The influence of Erasmus had much to do with this.

**Preacher and
Protestant.**

After ten years as pastor at Glarus, he removed to Einsiedeln. Here his preaching became constantly more Scriptural, and his fame as a preacher grew, until in 1519 he was called to the city of Zurich.

Almost immediately he came into conflict with Bernardin Samson, a seller of indulgences. The town council of Zurich upheld Zwingli, with the result that word came from Rome for Samson's recall if he annoyed the city, and he returned to Italy with his "heavy, three-horse wagon of gold." Zwingli went on attacking the abuses of the Church, preaching against the system of

tithes, compulsory fasting, image-worship, and the like. He also gave up a pension he had been receiving from the pope, and urged the right of priests to marry. He himself married Anna Reinhard in 1522, but did not announce it publicly for several years.

The council of Zurich at first tried to control the actions of those who carried Zwingli's teachings to their logical results, refusing to fast, and breaking down images. But, as the bishop of Constance tried to interfere, the independent spirit of the free town asserted itself, and Zurich grew more and more favorable to the teachings of Zwingli. These teachings were by this time spreading throughout Switzerland, in the form of sixty-seven articles prepared by Zwingli, resembling the ninety-five theses of Luther. As in Luther's case, learned men were sent to refute him in public argument; but Zwingli defended his position ably, and Zurich was finally committed to the Reformation. In 1524, all the churches of the city "were purged of pictures, relics, crucifixes, altars, candles, and all ornaments, the frescoes effaced and the walls whitewashed. The pictures were broken and burnt. The bones of the saints were buried. Even the organs were removed, and the Latin singing of the choir abolished." Nothing was to be left that could remind the worshippers of Romish pomp and ceremony.

Constructive Reform.

There must not only be the abolishing of the old, but also the establishing of the new; so the next step was the opening of a college for training preachers in the reformed doctrine. A Swiss version of the Bible

was also prepared, in which service the chief credit belongs to Leo Jud, Zwingli's close friend and assistant pastor at Zurich, who was to him as Melanchthon was to Luther.

Visions Unrealized. Zwingli had large plans for a union of all the Protestant forces. For this purpose was held the famous Colloquy at Marburg, where Zwingli and Luther met, and agreed on fourteen out of fifteen points of doctrine, but most unfortunately were divided on the significance of the Lord's Supper. Finding that there could be no union on purely spiritual grounds, Zwingli turned to the scheme of a political alliance of all Protestant states; but this also failed.

A Heroic Death. Meantime the cantons, or confederated states of Switzerland, which had remained faithful to Rome engaged in civil war with the four cantons which had become Protestant. For a time, a truce was patched up; but in 1531 open hostilities broke out. The five Forest Cantons, which were Roman Catholic, were blockaded and shut off from provisions; and becoming desperate, attacked the Protestant cantons at Cappel, on the 9th of October.

Zwingli, armed and mounted, rode with his people into the battle. He made no use of his weapons, but cheered on the soldiers and assured them that God would prosper the good cause. Soon after the battle opened, he was wounded, and fell declaring, "They may kill the body, but they cannot kill the soul." Some of the enemy tried to make him confess to a priest, or invoke the saints,

but he only shook his head; and one of them finally thrust him through, exclaiming, "Die, obstinate heretic!" They burnt his body, and scattered the ashes to the four winds. The day of defeat at Cappel turned the course of the Reformation thenceforth from German to French Switzerland.

**Three Great
Reformers.**

Luther was the warrior, the pioneer of the Reformation; the breaker of ground, the clearer of stumps, as he himself expressed it; often rugged and harsh, but always heroic. Zwingli was the polished man of letters, the statesman of far-reaching theories. Now we meet with a man different from either; a man who was above all a theologian, with mind fitted to grapple the most subtle problems of religion. "History furnishes no more striking example of a man of so little personal popularity, and yet such great influence upon the people; of such natural timidity and bashfulness combined with such strength of intellect and character, and such control over his and future generations. He was by nature and taste a retiring scholar, but Providence made him an organizer and ruler of churches."

**John Calvin
(1509-1564).** John Calvin, or Cauvin, was born July 10th, 1509, at Noyon, in France. His father, Gerard Cauvin, was secretary to the bishop of Noyon, and also held a secular office in the county.

"When I was yet a very little boy," writes Calvin, "my father had destined me for the study of theology." In fact, before he was quite twelve years old, his father

had obtained for him a chaplaincy in the Noyon cathedral. The boy was tonsured, and received the revenue of the office, but of course, did not perform its duties.

Education. At the age of fourteen he was sent to the University of Paris; later studied law at Orleans; but returned on his father's death to Paris, where, at the age of twenty-three, he published his first book, a brilliant commentary on one of Seneca's writings.

Conversion. He speaks of having experienced "a sudden conversion," but names no human agency. "God Himself," he says, "produced the change. He instantly subdued my heart to obedience." When or where this happened we do not know; but on his return to Paris he became one of the little band of Protestants who met in the house of a pious merchant, and often explained the Scriptures to them.

Exiled From France. Forced to flee—tradition says, disguised as a vine-dresser—from Paris, because he was suspected of having composed an address delivered by a friend of his, which the French Parliament condemned as heretical, Calvin wandered for several years through France. Finally, despairing of safety in his native land, where violent persecutions had arisen against Protestants, he went to Switzerland. At Basel he composed his great doctrinal work, the "Institutes," defending the doctrines of the Reformation.

Call to Geneva. In 1536, Calvin reached Geneva, expecting to remain only a night.

There, however, he was discovered by William Farel, the pioneer of the Reformation in French Switzerland, one of the most fiery and fearless preachers of the day. He went at once to Calvin and told him that he was needed in Geneva, and must stay and help to establish Protestant doctrines there. Calvin pleaded his youth, his inexperience, his timidity; but Farel, with the eloquence of a prophet, declared that he would be resisting the call of God if he went away; and Calvin, shaken to the soul, obeyed, "as if God from on high had stretched out his hand to arrest me."

Schaff remarks, "Calvin was foreordained for Geneva, and Geneva for Calvin. He found in the city on Lake Leman 'a tottering republic, a wavering faith, a nascent Church.' He left it a Gibraltar of Protestantism, a school of nations and churches."

**Beginnings
of Reform.**

Geneva was not conscious at first of her new honors. The people heard the preaching of Calvin with attention, but the city council granted him no support for some months, speaking slightly of him as "that Frenchman."

The city itself was not noted for holiness. The people were gay and careless, fond of all sorts of amusements, and not ignorant of the vices that flourish under such circumstances. Farel and Calvin prepared a "Confession of Faith and Discipline," and a Catechism, for the better instruction of the people, and petitioned the

council to assist them in maintaining church discipline. Meantime the council had passed a series of "blue laws," and began to enforce them, much to the disgust of the baser element in the city.

**Revolt and
Banishment.**

The Reformers received all the blame, and were repeatedly threatened. Calvin in later days declared, "I have lived in marvellous combats here. I have been saluted in mockery of an evening by fifty or sixty gun-shots before my door—more than enough to astonish a poor scholar, timid as I am." The people elected a practically new council, and the Reformers were left unsupported. Ordered to hold Communion on Easter Sunday, they refused to administer it amid scenes of tumult, and were commanded to leave the city. "Very well," replied Calvin to the council, "it is better to serve God than man!" and the preachers departed to Berne.

In Strasburg.

The next three years were spent by Calvin in Strasburg, in fruitful labors as professor, pastor and author, yet so poor that he was obliged to sell his library to pay his landlord. He married during this period Idelette de Bure, a widow with several children, and lived happily with her until her death, nine years later.

Recall to Geneva. In 1541 he was recalled to Geneva, and Strasburg with great regret gave up "that elect and incomparable instrument of God," as their letter to Geneva calls him. He was brought back

in honor, given a house and garden, a salary of 500 gold florins, and "a new suit of broadcloth, with furs for the winter," and was declared by act of the council "an honorable man and a true servant of God."

**A Model
Community.**

Henceforth, though not without conflicts, Calvin was the real ruler of Geneva. He instituted civic house-cleaning and pure-food regulations, closed taverns, promoted industries, and made church attendance the most popular recreation. Geneva became a model community—"the most perfect school of Christ that ever was in the earth since the days of the Apostles," John Knox pronounced it. A German pastor who visited it fifty years after Calvin's death called it "the perfect institute of a perfect republic."

A stern and uncompromising society it was, and sometimes darkened its records with deeds of intolerance, like the execution of Servetus, who denied the doctrine of the Trinity. But those were days of religious persecution, and even the Reformers believed that obstinate dissent called for punishment. Religious liberty, as we know it today, was only dawning.

A Fruitful Life. For twenty-three years after his recall, "Master Calvin," as he was universally called, lived and labored in Geneva. He died at the age of fifty-four, and by his own request was buried in a grave unmarked by any stone, so that, like Moses, "no man knoweth his sepulchre." The whole great fabric of the churches known to this day as "Calvinistic" in their teaching is his enduring monument.

**Lefevre
(1455-1536).**

The persecution which had driven him from France did not cease, though there were temporary lulls.

Indeed, the trouble had begun ten years before the flight of Calvin, when Jacques Lefevre, the "real beginner of the Reformation in France," had published a revised edition of an old French translation of the Bible, believing that the Scriptures should be in the hands of the people. The Parliament took stern measures to suppress all books embodying Reformed doctrines, publicly burnt Lefevre's translation of the Bible, and compelled the author and his friends to take refuge in Strasburg. Afterward they were restored to royal favor, and all seemed going peaceably when the storm arose which drove Calvin away. After this, not only books were burned, but Protestants as well, and the skies darkened daily.

While things grew worse in France, the Protestants there, known as Huguenots, drew together more and more, and organized churches. Calvin corresponded with them constantly, urging organization, recommending pastors, warning and encouraging the persecuted.

**Beza
(1519-1605).**

In close association with him was Theodore Beza, the "courtly Reformer," noble in birth, cultured

and handsome. He was born in 1519, and, like Luther and Calvin, studied law for a time; afterward devoted himself to literature, and published a volume of Latin

poems. Soon after, sobered by a serious illness, he abandoned his literary labors, joined the Protestant Church, and in 1548 journeyed to Geneva, where he met Calvin, who speaks of him as "a man whose lovely spirit, noble, pure manners, and open-mindedness endeared him to all the righteous."

For nine years Beza taught Greek in the Academy of Lausanne, also giving public lectures on the Epistles. In 1558 he went to Geneva as rector of the new Academy there. It would take too long to tell how he argued the cause of Protestantism before kings and cardinals, and became known as the foremost Huguenot orator. Much of his time was spent in missions to France for the good of the Protestant cause. He rode in the front rank of the Huguenot army at the battle of Dreux, returned to Geneva with a price on his head, and shortly after, on Calvin's death, became his successor.

When the awful massacre of St. Bartholomew's Day threatened to blot out Protestantism in France, he received the fugitives in Geneva, and collected large sums of money for their aid. In his old age, Francis de Sales came to Geneva to convert him, and made the mistake of offering him a pension of 4,000 gold crowns, in the name of the Pope, as an inducement to turn Catholic. Beza, always courteous, politely informed him that he was too old and deaf to be able to hear such a proposal! He died at the age of eighty-six, having lived to see freedom of worship granted to French Protestants by the Edict of Nantes, in 1598.

Reform in Holland.

The Reformation in the Netherlands fills a heroic page of Protestant history. There a Dutch translation of the Bible was published as early as 1477, and twenty-five translations of the Bible or the New Testament appeared between 1513 and 1531. There tracts against indulgences were circulated before Luther's theses were written. There the Inquisition was established in 1522, and the first Protestant martyrs, Henry Voes and John Esch, were burnt at the stake in 1523. The real crisis, however, did not arrive until Philip II came to the throne of Spain, and endeavored to wipe out Protestantism from this part of his domain.

The Coming of Alva.

"I would lose all my States, and a hundred lives if I had them," he

wrote to the Pope, "rather than

be the lord of heretics." From his Dutch subjects came the prompt reply, "We are ready to die for the Gospel." At first they held their meetings at night, in woods and desolate places; but soon, growing bolder, they marched through the streets of the towns, singing psalms, and armed themselves to defend their preachers, while speaking in public. Philip pretended to withdraw the Inquisition and granted toleration, though he informed the Pope that this was only a blind. Some extremists presently indulged in image-breaking, and the terrible Duke of Alva was sent with over 10,000 troops to subdue the Netherlands.

William of Orange In the reign of terror that followed, (1533-1584). executions by the wholesale are recorded, 1,500 being taken in their beds on Ash-Wednesday morning, and later 800 more, of whom Alva calmly reports, "I have ordered all of them to be executed." The only hope of the Netherlands was in the noble Prince of Orange, William the Silent. Defeated by land, he armed the Dutch sailors. The "Sea-Beggars," as they called themselves, scattered the Spanish fleet, took its admiral prisoner, and forced Alva to leave the country. Still the war with Spain went on, reaching its climax in the heroic defence of Leyden. "We have two arms," shouted the besieged from the walls when urged to surrender, "and when hunger forces us, we will eat the one and fight you with the other!" The dykes were cut and the sea let in, and at last the Sea-Beggars were able to come in with supplies, "sailing over buried cornfields and gardens, piloted through orchards and villages."

The Spaniards fled, and thereafter the cause of Spain went backward; and in 1581 the northern provinces of the Netherlands solemnly renounced allegiance to the King of Spain, and declared themselves an independent republic. Thirty years of struggle were still before them; William of Orange was to fall before Philip's hired assassin; but nothing could stamp out the spirit of freedom, or the undying faith of the little republic.

The Bohemian Brethren.

Austria, as well as Spain, has many deeds of blood to account for in dealing with her Protestant

subjects. We have already made the acquaintance of the Emperor Ferdinand II, who shared Philip's dislike for ruling over heretics. So great was his zeal that he well-nigh destroyed his Protestant provinces of Bohemia and Moravia. The evangelical church in these countries was, as we have seen, a survival of the teachings of Huss; and these "Bohemian Brethren" are the ancestors of the Moravian church of to-day. By battles, by executions, by exile, the population of Bohemia was reduced during the Thirty Years' War from 3,000,000 to 800,000. Yet they were not destroyed. We shall hear again of this "Hidden Seed," as the Moravians styled themselves.

Hübmaier
(1481-1528).

Before these persecutions began, another Protestant people had taken refuge in Moravia. The

Anabaptists, like the Moravians, can scarcely be called a product of the Reformation of the sixteenth century, since their origin seems to be connected with that of the Waldenses, whom we have noted as forerunners of the general Reformed movement. About 1520, when the Anabaptists were numerous in Switzerland, we first observe the outstanding figure of Balthasar Hübmaier, their greatest theologian, preaching the doctrines of ~~THE REFORMATION AND THE HUTTING~~ reforms in his parish of Waldshut, so vigorously that not much later the Austrian government was demand-

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ing of the town "that within a month's time you expel the said Doctor and preacher from the city, and choose in his place another suitable and pious preacher, who does not hold Luther's condemned doctrines." When finally driven from Waldshut, he took refuge in Moravia, and in a short time built up a strong church there, in the city of Nikolsburg.

But Austria was not through with Hübmaier; to the charge of heresy was now added that of "rebellion against the government," and after some months of imprisonment, he was burned at Vienna on March 10th, 1528. His devoted wife, who had urged him to fortitude on his way to the stake (and of whom it was said that she was "hardened in the same heresy, more constant than her husband"), was three days later thrown into the Danube, with a great stone tied to her neck. In spite of bitter persecutions, the Anabaptists continued to flourish in Moravia.

**Tyndale
(1484-1536).**

We have seen how the reading of Wyclif's Bible was forbidden to English subjects on pain of death,

and all copies that could be found were destroyed. Yet the Lollards, as the followers of Wyclif were called, increased in secret, though constantly hunted down by zealous churchmen. In 1521, the Bishop of London had 500 Lollards arrested at once. Divinity students were required to take an oath renouncing the doctrines of Wyclif, Huss and Luther. King Henry VIII wrote a book against the heresy, and received from Rome the title of "Defender of the Faith." It

seemed an unfavorable time to attempt a new translation of the Scriptures; but that was the ambition and achievement of William Tyndale.

**His Training
For the Task.**

He was born about 1484, and "brought up from a child," says Foxe, in the University of Oxford,

where he was "singularly addicted to the study of the Scriptures." Later he studied at Cambridge. While tutor in the family of Sir John Walsh, he came often into controversy with priests and men of learning who visited there. It was when one of these had declared that "we would better be without God's laws than the Pope's," that Tyndale made the memorable reply, "If God spare my life, ere many years I will cause a boy that driveth the plough to know more of the Scripture than thou dost." He tells us he "perceived by experience that it was impossible to establish the lay people in any truth, except the Scripture were plainly laid before their eyes in their mother tongue, that they might see the process, order and meaning of the text." "Which thing only," he says, "moved me to translate the New Testament."

First Attempts.

Wyclif had had only the Latin version, or Vulgate, to translate

from; but now Erasmus, who had for some years been a professor at Cambridge, had published the Greek New Testament, and Tyndale could thus study the original. Accordingly he came hopefully to London, with a specimen of Greek translation he had made, to

show the Bishop that he was fitted to undertake such a task. The Bishop received him coldly, and told him there was no room for him in his house. An alderman of London gave him a home, where he lived and studied until he "understood at the last not only that there was no room in my lord of London's palace to translate the New Testament, but also that there was no place to do it in all England." Then he left his native land, never to return.

Cast Down, but Not Destroyed. First he spent some time in Hamburg, but there was no printing press there, so he went on to Cologne and began his work. But ten sheets of the Testament were printed, when he was discovered there by Cochlæus, a bitter enemy of the Reformation, who had heard some of the Cologne printers boast of a revolution that was to take place in England. Cochlæus invited them to his house, served them with wine to loosen their tongues, and learned that 3,000 copies of the English New Testament were soon to be shipped to England. He informed the Cologne authorities, and sent warnings to England. Tyndale escaped with his printed sheets to Worms. It was only about four years since the great Diet, but already the city had "become wholly Lutheran."

The English Bible. There the work of translation and printing went on, and thence the completed New Testament was sent into England. A German writer of the time relates that the English

were so eager for the book "as to affirm that they would buy a New Testament even if they had to give a hundred thousand pieces of money for it."

The new translation was violently attacked by the English bishops. "My lord of London" preached a sermon against it, professing to have found 3,000 errors in it. Search was made in Oxford and Cambridge for copies of the books, and those who possessed them were forced to burn them. An imposing scene at St. Paul's in London is described for us, where the cardinal, "with six and thirty abbots, mitred priors and bishops, in gowns of damask and satin," sat upon a platform overlooking a great bonfire; and the "heretics," after listening to a sermon condemning the books, must go thrice around the fire and cast in the offending volumes. Yet by 1530, six editions had been distributed in England—a total of about 15,000 copies.

A Martyr's Prayer. Six years later, having been captured at last by treachery, William Tyndale suffered a martyr's death at Antwerp, praying with his last breath, "Lord, open the King of England's eyes!"

**Cranmer
(1489-1556).**

It was a prayer right speedily to be answered, though by strange means. The man who was most instrumental in making the Bible free to the people of England was Thomas Cranmer, Archbishop of Canterbury. None of the Reformation heroes appears so

little admirable at times as he; a time-server, a politician, a turncoat, we are tempted more than once to call him. Yet none more gloriously redeemed himself in the end; and to none do the English-speaking peoples owe a greater debt.

The early orthodoxy of King Henry VIII has already been remarked. It was no change of conviction, no adoption of loftier principles, which brought about his estrangement from Rome, but simply his desire to secure a divorce from his queen, Catherine of Aragon, in order to marry Anne Boleyn, of whom he was greatly enamored.

But Catherine was the daughter of "their Most Catholic Majesties," Ferdinand and Isabella of Spain, and the aunt of the Emperor Charles V. Much as the Pope might have inclined to please Henry, he dared not consent to the divorce. That no moral scruples influenced his refusal is shown by the fact that the pontiff several times suggested during the controversy that Henry take a second wife without abandoning the first!

If the Pope would not free him, Henry decided he would be free of the Pope. Cranmer, who believed that the marriage with Catherine had never really been valid—she had been the wife of Henry's deceased brother—and also considering an English king a more fitting head for the English Church than a Spanish or Italian Pope, undertook to help the monarch out of his difficulty. He asked the King's permission to try the case before his own ecclesiastical court; declared the marriage null and void, and thus brought about a

complete rupture between England and Rome. Thus was the door opened to the Reformation.

How much or how little the new Church of England resembled the old Church of Rome in doctrine and practice, it is not necessary for us to discuss. The most important provision of the "Ten Articles," prepared by Henry for the guidance of his people, is the removal of the ban upon the Bible. The "Injunctions," issued soon after, declare it "the lively word of God that every Christian man is bound to embrace and follow," and warn the clergy to beware of discouraging any man from reading it.

Tyndale's Prayer Answered.

Two years earlier, Cranmer had secured a petition to the king that he would allow a translation of the Scriptures to be made and put into the hands of the people. Tyndale's version had been condemned and burnt; but in the very next year after Tyndale himself endured martyrdom, Cranmer recommended for official adoption in England a translation which, under another name, was practically that of Tyndale. This the archbishop asked to have licensed to "be sold and read of every person, without danger of any act, proclamation or ordinance heretofore granted to the contrary, until such time that we, the bishops, shall set forth a better translation, which I think will not be till a day after doomsday." So Tyndale's dying prayer received its answer; for his Bible became the licensed version of the land from which he had been exiled.

Building the Church of England. The "Christian quietness" which the Ten Articles had been created

to secure was not without its in-

terruptions. There were Romanist reactions, charges of heresy against Cranmer, and aspersions against his favorite version of the Scriptures, which was known as "Cranmer's Bible." Henry became more capricious and brutal every day, and persecuted Protestants and Roman Catholics impartially. On one and the same day, three Lutheran clergymen were burnt at Smithfield for heresy, and three Romanists tortured and beheaded for denying the King's supremacy. Cranmer trimmed his sails to the wind more than once, and came safely through it all, though threatened as often as the more outspoken preachers, Ridley and Latimer. He was a constructive rather than a destructive reformer, and all through the brief reign of the boy-king Edward he went quietly on building up the English Church, formulating her creed and ritual, and standing as the patron of education for all. When the Cathedral School at Canterbury was founded, he insisted that poor men's sons, if apt to learn, should have equal privileges there with the children of the rich.

Martyrdom of Cranmer.

Too soon the gentler days of Edward were over, and the Romanist princess, Mary Tudor, daughter of Catherine of Aragon, ascended the throne. Then the fires of Smithfield were kindled anew, and hundreds of Protestant martyrs passed through the

furnace. Then was carried to his death sturdy Hugh Latimer, exhorting his companion in martyrdom, "Play the man, Master Ridley; for by God's grace we shall this day light such a candle in England as will never be put out!" Cranmer also was a shining mark. Condemned as a traitor, stripped of his episcopal garments and thrown into prison, for a season he wavered, and actually signed several papers called "Submissions," which were yet not positive recantations. But even a penitent heretic might be burned, for the sake of a warning to others; so in spite of all, he was told he must die. Then his courage gave way; he consented to sign a sweeping recantation, giving up every point of Reformed doctrine, and condemning all Protestant teachings as heresy.

It failed to save him. But when he stood in view of the stake, courage returned. He repudiated all his recantations, declared the Pope to be Anti-Christ, and steadfastly held in the flames his right hand, which had signed his denial, saying with a loud voice, "This hand hath offended!" Without a cry or a groan, he passed manfully to stand before the tribunal of God.

John Knox
(1505-1572).

Meantime in Scotland a man of far different type had arisen—
John Knox, the "Scottish Elijah."

Of all the Reformers, his life is most dramatic. Quietly preaching in the town of St. Andrews, at the age of thirty-two, he was interrupted by the arrival of a French fleet, which battered the walls of the castle until it was obliged to surrender, carried off all the

inmates to France, and made them galley-slaves. Nineteen months of torture in chains on the rower's bench did not tend to make Knox more tolerant of the religion of his tormentors, or of their influence in his native country.

The English government procured the release of the prisoners, and Knox spent nearly five years preaching in England; but when Queen Mary came to the throne, his work was at an end. He stayed in London long enough to see Mary enter it, and actually dared to rebuke the multitude for rejoicing at her accession; then he crossed the Channel, and joined Calvin in Geneva.

**Reformation in
Scotland.**

He revisited Scotland in 1556 to find the Reformation in full swing, stimulated by the Marian persecutions in England. The bishops summoned "that knave Knox" to come before them for trial, expecting him to flee the country; but he appeared boldly in Edinburgh and preached there to large audiences under the bishops' very noses. "Sweet were the death," he cries, "that should follow forty such days in Edinburgh as I have had three!" For ten days he continued to preach, and remained in Scotland till his flock in Geneva demanded his return, a few months later.

**The First
Covenant.**

In 1557 was signed by many of the Scottish nobles and gentry the first "Covenant," organizing themselves as Protestants into a league for common

defence. Knox, by his writings, upheld and greatly strengthened the movement; and when Queen Mary's death brought her Protestant sister, Elizabeth, to the throne, Knox returned finally to Scotland, to help in establishing on a firm basis the Church of the Reformation there. Owing, however, to a treatise he had published while abroad, entitled "The First Blast of the Trumpet Against the Monstrous Rule of Women," Elizabeth never became a real friend of the Scottish Reformer, and the Protestant church of Scotland pursued its own course of development, independent of that of England.

The Elijah of Scotland.

We know Knox best in his conflict with the charming but untruthful and thoroughly Roman-

ist Mary, Queen of Scots. If he spoke of her as "Jezebel," it was because he foresaw that the blood of the martyrs was not yet all shed, and that there could never be religious freedom in Scotland while French influence was permitted to rule there. Instead of being "a young princess unpersuaded," Mary, with all her fascinations, was really a most dangerous tool in Romish hands for the subjugation of the Scottish nobles. It was a notable day for both civil and religious liberty when Knox ventured to attack the doctrine of the divine right of kings, in the very face of his captivating young sovereign.

"What have you to do," said she, "with my marriage? Or what are you within this commonwealth?" "A subject born within the same," replied plain John Knox right sturdily. "And albeit I neither be earl,

lord nor baron within it, yet has God made me (however abject I be in your eyes) a profitable member within the same." "Modern democracy," says Lindsay, "came into being in that answer." In spite of Mary's tears, which had vanquished so many adversaries, he steadfastly opposed her scheme of a Spanish marriage, her re-introduction of the Mass, and told her bluntly that "if princes exceed their bounds, there is no doubt that they may be resisted even with power." After seven years of struggle, Mary was deposed and imprisoned, and Knox was left victor on the hard-fought field. The Scottish Estates or Parliament adopted the Reformed Confession of Faith, and the Reformation was legally established in Scotland.

WOMEN OF THE REFORMATION

II.

(Switzerland, Holland, France, Great Britain, etc.)

Anna Reinhard, wife of Zwingli, was a woman of great beauty of mind as well as person. Zwingli read to her the proofs of his translation of the Bible, and consulted her judgment in many ways. Left desolate by his fall at Cappel, she and her children became inmates of the home of his successor, Henry Bullinger, whose wife, Anna, a converted nun, was famous for her hospitality, making her home a shelter for refugees of the faith from all over Europe, including England and Scotland.

Idelette de Bure, Calvin's wife, was called by him "the excellent companion of my life," "the faithful assistant of my ministry," "a model woman." He enumerates her virtues—gentleness, purity, modesty, patience, and devotion to the wants of her husband. Moderate in all his speech, it is high praise when he says, "From her I never experienced the slightest hindrance." Her death was felt deeply by him, and he never married again.

Many letters were received by the Reformers from nuns who, having read their books, were impelled to ask further light, especially on the merits of the monastic life. Such a letter was written to Zwingli by *Margaret Watteville*, a nun of Königsfeldt.

His words inspired her and other nuns to petition the Council of Berne for permission to leave the convent. Their first request was refused; they sent a stronger one, beginning, "We, your prisoners." The word made its appeal to the council, the monastery was opened, and all who desired were allowed to depart.

A similar letter written to Bullinger by *Clara May*, a Dominican nun of Berne, was followed by her retirement from the convent, and her subsequent marriage to Nicholas Watteville, Margaret's brother. Many happy Protestant homes were the fruit of the Reformers' writings, secured, read in secret, pondered and obeyed by thoughtful monks and nuns.

The women of Holland bore a prominent part in the Reformation movement. Among them the family of the Prince of Orange is noteworthy. His third wife, *Charlotte de Bourbon*, was a daughter of the Duke de Montpensier, "the most ardent Romanist of the princes of France," who compelled her to enter a convent, where she became abbess. The Reformed doctrines, however, which she had learned from her mother, kept hold of her mind, and presently she began teaching them to her nuns. The news of her heresy spread, and she escaped and sought refuge with Elector Frederick III, at Heidelberg, her father having utterly disowned her. She was presently sought in marriage by William of Orange, whose wedded life with her was exceedingly happy. After four years, the strain and anxiety following an attempt on her husband's life, when for eighteen days she never left his bedside, caused the death of Charlotte. Motley says, "The Prince was saved, but unhappily, the murderer had yet found an illustrious victim—the devoted wife who had so faithfully shared his joys and sorrows."

His fourth wife was *Louisa*, daughter of the great Huguenot leader, Admiral Coligny. Her first husband was killed in the massacre of St. Bartholomew, and she escaped to Geneva, and then to Elector Frederick, in whose court she met Charlotte de Bourbon, and became her friend, and in time her successor as Princess of Orange. A year and three months after their marriage, the Prince was assassinated. Princess Louisa survived him forty years.

The daughter of William and Charlotte, *Louisa Juliana*, married Elector Frederick IV. She was a staunch Protestant, and "with unexcelled statesmanship she brought about a reconciliation between Gustavus Adolphus and the Elector of Brandenburg, after hopeless attempts by leading statesmen of the day," with important results to the success of the Protestant cause.

William's grand-daughter, *Amalie Elizabeth*, wife of William V. of Hesse Cassel, was left at her husband's death with fourteen children, and a debt of 500,000 thalers on her land. The Emperor

declared her husband's will void, and ordered the Landgrave of Hesse Darmstadt to seize her land. She sought aid from Sweden and France, defied the Emperor, and declared, "there would be no peace till her lands were returned, and not only Hesse Cassel but all German states be granted religious toleration." She was regarded by her grateful people as the Deborah of the Reformed Church.

A humbler Dutch heroine was *Lysken Dirke*, so loved by the people that when she was imprisoned for her faith, they would gather below her window and sing hymns for her encouragement. Then her voice from within would answer with another hymn, while the people cried, "Sing out, Lysken!" till the magistrates dispersed them. She was drowned before dawn in the Scheldt, to avoid the interference of the people.

Marguerite of Valois, the "violet in the royal garden" of France, was one of the most learned women of her day. She knew not only Latin, Italian and Spanish, but even studied Greek and Hebrew, to read the Scriptures in their originals. She gathered about her all the finer spirits of France, and became a follower of Reformed doctrines, and the centre of a band of Reformers known as the "group of Meaux," including such men as Lefevre, Farel and Brigonnet. She was the patroness of Lefevre's French translation of the Bible, but was unable to prevent the storm of persecution which drove him from France.

She married the King of Navarre, and their daughter, Jeanne d'Albret, the Joan of Arc of Protestantism, was mother of the famous Henry of Navarre. "To the statesman's ability inherited from her mother she added fearlessness and military leadership." Bravely she defended her kingdom from intrigue and violence, and brought up her son in her faith, to become conqueror in the great Protestant victory of Ivry.

The Reformation was carried into Italy by *Renée*, a protégée of Queen Marguerite of Navarre, afterward wife of the Duke d'Este. Calvin visited her court, and preached in her palace. The Pope protested, and her husband aided in persecuting her. On his death, she removed to the Castle of Montargis, where she taught her subjects the Bible, and gathered a colony of French refugees. The people called her castle the "Hostelry of God." But the Duke of Guise sent a troop of horse, threatening to batter down the castle; the refugees fled, and her work was destroyed.

At the court of the d'Estes at Ferrara lived for a time *Olympia Morata*, a cultured Italian woman who had accepted the Reformation. She was denounced for heresy, and fled to Germany with her husband, a German professor. There she wrote many poems and essays, and corresponded with the Reformers as well

as with persecuted Italian Protestants. She died at the early age of 29.

Susan Larantfy of Hungary, was a distinguished Protestant writer, author of a theological work, "Moses and the Prophets," which was exceedingly displeasing to the Romanists.

In no country had women more to do for and against the Reformation than in Great Britain. We have seen the influences of Anne Boleyn, Mary Tudor, Elizabeth and Mary Stuart at work. A confessor and martyr at the age of 24 was *Anne Askew*, whose devotion to the Bible brought on her the charge of heresy. Her husband, urged by the priests, drove her from his house. She took refuge in London, where spies set on her track were compelled to pronounce her the most devout woman they had ever seen. Brought to trial, her constant reply to all questioning was, "I believe as the Scripture teacheth." From trial she went to torture, from the rack to the stake, with "an angelic countenance and smiling face." As the fire was started, a packet was shown her—the king's pardon, if she would recant. "I am not come here to deny my Lord and Master," was her unyielding reply.

Cranmer's second wife was a niece of the Lutheran preacher Osiander, of Nuremberg. He was obliged to send her from the country when Henry VIII. required the enforcement of the edict against clerical marriage.

John Knox, as a widower of 58, married a Scotch maiden of 16, *Margaret Stuart*, of royal name and blood. Queen Mary "stormed wonderfully" at his audacity, and Romanists declared that he secured her affection by sorcery!

The Scotch women of the faith are too many to mention. A sample of their courage and devotion is found in the story of *Grizel*, the young daughter of Sir Patrick Hume, who kept her father alive by food secreted from her own meals and carried to him at night, while he lay hid in the family burying-vault at Polwarth Church. She afterward helped him to escape in disguise into France.

These are only a few out of many women whose connection with the Reformation has preserved their names to us. And still beyond are the thousands of faithful ones whose names we do not know, who are no less real and glorious heroines of the faith.

III
ON NEW-WORLD SOIL

"They patiently endured the privations of the wilderness, watering the tree of liberty with their tears and with the sweat of their brow, till it took deep root in the land and sent up its branches high towards the heavens."—*Prescott*.

"An exile poor, and nothing more,
This is my sole profession ;
Banished from home, of God's pure word
To make a clear confession.

"A country, Lord, I ask of Thee,
Where I Thy Word may cherish,
Where, day and night, within my heart
The fruits of faith may flourish."

—*Hymn of the Salzburgers.*

III

ON NEW-WORLD SOIL

The Road Divides. Already we have seen the Protestant Church branching out into various sects, under the leadership of the great teachers we have been studying. Nor need we use the word "sects" with any unworthy meaning. It was perhaps an inevitable result of the broad principle of liberty for which the Reformation stood, that the genius of different races and temperaments should develop "diversities of operations." If the Reformers and their followers had always maintained a "sweet reasonableness," the stigma resting on the name of denominationalism might never have existed.

The main line of division, at first, was that which separated the Lutheran wing of the Protestant Church from the Reformed. The latter accepted the teachings of Zwingli and Calvin, and was the ruling influence in Switzerland, France, Holland and Southern Germany; while the northern part of Germany, with Norway, Sweden

and Denmark, followed Luther. In Scotland, also, the Calvinistic teaching took firm hold. The doctrine then known in general as Reformed, emanating, as we have seen, from Zurich and Geneva, is perpetuated to-day in the denominations classed under the names of Reformed and Presbyterian.

We have also seen the beginnings of the Baptists and Moravians; and we have beheld an Anglican Church separate itself in name and polity from Rome, while retaining enough of her form and ceremony to make it certain that within a very few years dissent would arise in England, and would grow strong enough to give birth to several other powerful and active denominations.

A New Sphere. Imagine, then, all these sects, churches, denominations, or whatever we may call them, shut up in the narrow space of Europe, growing more and more bitter against one another, preying upon each other until Protestantism might have perished of internal disorders. Then we can realize what it meant to the cause of religious freedom, not only in that day, but for all time, that just at this critical moment the hand of God led out our Protestant ancestry into a new arena—"the blessed Land of Room Enough"—where, in vast spaces and on virgin soil, each denomination might work out its larger destiny, and where all might find plenty to do in Christianizing a New World, without interfering with one another.

**When America
Was Roman
Catholic.**

Not at first was America recognized as the great, new field for Protestant forces. It almost startles us to remember that by

deed of gift the whole Western world had been divided by Pope Alexander VI between Spain and Portugal; and that the cross first traversed our continent in the hands of Jesuit missionaries, French and Spanish. We need not now review the causes of Rome's failure to hold the land so early claimed in her name. It is sufficient to say that Spain came for conquest, and France for commerce, but neither of them for colonization. That was reserved for the Protestant exiles. And so we may speak of the Roman Catholic *conquest* of America; but only the Protestant forces accomplished what can truly be called an *occupation* of the New World.

The strangest chapter in modern history is that which tells how, by bloody and unsparing persecutions, the Roman Catholic Church, and the Romish spirit fostered in the Anglican Church under Catholic monarchs, drove hosts of Protestants out of Europe, to take from Rome a large portion of the lands she had discovered on the Western Continent, and to raise there the standard of religious liberty which was being dragged in the ashes of many a European market-place, where the stake was set for "heretics."

**The Coming of
the Huguenots.**

The earliest attempt to found a Protestant colony in North America was that of the expedition

sent out from France by Admiral Coligny, the great Huguenot leader. One party of colonists landed in Florida in 1562; a second two years later. The following year, Pedro Menendez, commissioned by Philip II of Spain to occupy Florida, butchered in cold blood the entire Huguenot colony, hanging some of them, it is said, on trees, with the inscription above them, "I do this, not as to Frenchmen, but as to Lutherans." (The Spaniards called all Protestants Lutherans.) He then wrote to his royal master:

"It appeared to me that by thus chastising them, God our Lord and your Majesty were served; whereby in future this evil sect will leave us more free to plant the gospel in these parts."

Many Huguenots afterward emigrated to the Southern States, particularly to North Carolina; others to New York and New England. We cannot find to-day any French Reformed Church in America; but there is perhaps no other denomination that has not received some leaven from these noble and devout people.

**Dissent in
England.**

We have seen that from the very first there were elements of dissent in the English Church; and dissent was accounted crime in those days. Even under Elizabeth, Separatists were imprisoned, and in a few cases were executed—not in the name of religion, but as attacking the authority of the queen, and inciting others to rebellion. The persecutions under the

Stuarts were increasingly more violent. The chief stumbling-block was the claim of the monarch to be the head of the Established Church—a claim growing under the Stuarts into the full-blown doctrine of the divine right of kings. Those who could not accept this doctrine, or who believed that Church and State should be separate in their functions, were constrained to seek a home outside the United Kingdom.

“On a Stern and Rockbound Coast.” No historian is needed to tell the tale of the coming of the Pilgrims. Celebrated in song, in story, in oratory, in art, the little Mayflower has been pictured as the ark of our national deliverance. It was but the flagship of a fleet that was making ready to sail from every port of Europe for many years to come—the Protestant armada of occupation.

These English Separatists, the ancestors of the modern Congregational Church, brought with them their own preachers of the Word. The church was the centre of their community life—that “large, square house, with a flat roof, made of thick-sawn planks, stayed with oak beams, upon the top of which they have six cannons,” as a Dutch merchant describes it on his visit to Plymouth in 1627.

Living in small, well-defined settlements, and being at no time without the ministration of their pastors, there was less need for the New England colonists to be sought for over a large area, as in the case of more scattered settlers. Perhaps it is for this reason that the chief great missionary name we find among them

is not that of one who gathered the dispersed of his own faith, but of him who has been truly named "The Apostle to the Indians."

**John Eliot
(1604-1690).**

John Eliot was born in England in 1604, of a family said to have come over with the Conqueror.

He tells us that his first years "were seasoned with the fear of God, the Word and prayer." He was an excellent scholar at Cambridge; became teacher in a grammar school in Essex, and was greatly influenced by its principal, the famous Thomas Hooker. "To this place was I called," says Eliot, "through the infinite riches of God's mercy, for here the Lord said to my dead soul, Live."

While there he decided to become a preacher; but being a non-conformist, soon found he must leave England. He landed in Boston, November 3rd, 1631; acted as substitute there in the pastor's absence, and afterward became pastor in Roxbury, where he preached almost sixty years, at an annual salary of £60. All his missionary work was done in addition to his regular pastoral duties at this place.

He was witty and amiable, especially interested in young people and children. His preaching was so simple that Cotton Mather says, "the very lambs might wade into his discourses on those texts and themes wherein elephants might swim." When he rebuked sin, however, "there were as many thunderbolts as words."

Missions to Indians.

At Roxbury he came into frequent contact with the Indians, who often came into the villages, sometimes to sell articles of their own making. The colonists were not without concern for the souls of these people. The charter of Massachusetts states that it was the principal aim of the Plantation to "win and incite the natives of the country to the knowledge and obedience of the only true God and Savior of mankind, and the Christian faith." The seal of the Colony bore the figure of an Indian, with the words, "Come over and help us." Already some attempts had been made to teach them, and a few had become Christians.

The most successful of these efforts was that of Thomas Mayhew and his son on the island of Martha's Vineyard, where a settlement of "praying Indians" was established.

Learning the Language.

Eliot learned the language from a young Indian who was a servant in an English house. "By his help I translated the Commandments, the Lord's Prayer, and many texts of Scripture; also I compiled both exhortations and prayers by his help." He adds: "Prayer and pains through faith in Christ Jesus will do anything."

Eliot's First Sermon to Indians.

His first attempt to preach to the Indians was at Dorchester Mills, in 1646. They proved indifferent; but another effort, at Nonentum, was more successful.

A party of four conducted this meeting. Eliot prayed in English, because "his command of the language of the Indians was so imperfect that it seemed hardly reverent to address the Deity with such broken words." He then preached to the Indians for an hour and a quarter, explaining the Commandments, and showing how they were breaking them; telling also of forgiveness through the Savior. Being invited to ask questions, one inquired "whether God could understand Indian prayers." A number of other questions were asked and answered. "After three hours' time thus spent with them, we asked them if they were not weary, and they answered, No. But we resolved to leave them with an appetite."

Upon the cordial invitation of the chief, they returned two weeks later, and found a large audience. Eliot began by teaching the children the first three questions in a catechism he was preparing for them; preached an hour, and spent the whole afternoon answering questions. This time he prayed in their language, to their great joy, for now they knew God could understand Indian speech.

Preaching and Civilizing.

From this time on he preached for them once a fortnight. They forsook their worship, prayed in their families, and asked for teachers for their children. Eliot taught them to enclose their fields, build themselves houses, spin and make garments, plant gardens and orchards. Through his appeals for aid

was founded the "Society for the Propagation of the Gospel in New England."

An Indian Settlement.

A larger plan for Indian civilization was now formed; land was granted for a town, to be called Natick, and a settlement begun in 1651. The community was organized on a plan borrowed from the book of Exodus. The Indians made a compact, beginning: "We do give ourselves and our children unto God, to be his people. He shall rule us in all our affairs."

Natick was the model for a number of other Indian communities organized by Eliot within the next thirty years. In 1674 there were fourteen such settlements. He trained young natives as preachers, and lived to see twenty-four of them at work.

The Indian Bible. Besides, Eliot spent almost forty years in translating and publishing an Indian Bible. It first appeared in 1663; the first edition comprised 1,500 copies, and cost £1,000 to print. "My age," wrote Eliot, "makes me importunate. I shall depart joyfully, may I but leave the Bible among them." To-day not one person remains alive who can read it.

The Work Overthrown.

Eliot endured many hardships in his travels, and opposition from chiefs and their medicine men. The notorious King Philip told him he "cared no more for his gospel than for a button on his coat." The

uprising called "King Philip's War" swept away most of the communities of praying Indians, who suffered greatly through it. After the war, Eliot gathered the remnants and tried to re-establish them, but only four of the fourteen villages remained. He died at the age of eighty-six. It was in this same region that David Brainerd offered up his "living sacrifice" a century later.

**Roger Williams
(1599-1683).**

Upon the New England stage we now behold the most unique figure of colonial days, and in some respects one of the most significant ones of United States history—Roger Williams, the founder of the Baptist Church in America.

**A Sensitive
Conscience.**

Born probably in London about 1600 (other accounts make him a Welshman), educated at Cambridge, he early became a separatist of the most extreme type. He declined two church livings because of a "tender conscience," and in 1631, having received a call from New England, he landed at Boston in February, amid fields of drifting ice. "God knows," he wrote forty years later, "what gains and preferments I have refused in universities, city, country and court in Old England, and something in New England, to keep my soul undefiled, and not to act with a doubting conscience."

A Fearless Critic. "Being unanimously chosen teacher," or assistant pastor, "at Boston, I conscientiously refused and came to Plymouth," he says, "because I durst not officiate to an unseparated people." He carried this so far as to declare that the members of the Boston church ought publicly to express repentance for having communed with the Church of England while living in that country. He also expressed the conviction that magistrates have no right to punish for purely religious offences, such as idolatry, false worship, blasphemy, or Sabbath-breaking. One of the principal charges against him in after days was that he maintained "that the civil magistrates' power extends only to the bodies and goods and outward state of men."

"It was the sentence of divorce between Church and State," says Scott, in his work on Constitutional Liberty.

The Red Man's Champion.

During his two years at Plymouth, and afterward at Salem, he made friends with the Indians, living with them to learn their language. "My soul's desire," he writes, "was to do the natives good, and to that end to have their tongue." His interest in them soon led him to the conclusion that the lands of the New World really belonged to the Indians, and that the King of England had no right to give them away to his subjects; that the reception of such a grant was a sin, and should be publicly atoned for. He was

brought to trial for expressing these opinions, but was acquitted on taking the oath of allegiance to the king.

**Exiled From
the Colony.**

It was little wonder that he was presently the most unpopular man in New England. After he had been chosen "teacher" by the Salem church, a grant of land was refused the congregation on his account. He told the church they must choose between him and their interests. In those days, voting and church membership went hand in hand. The court threatened to disfranchise the Salem congregation. They submitted to the ruling, and Williams was banished from Massachusetts, in October, 1635. The government tried to get him and ship him to England; but, though ill, he left home and went into hiding.

"I was sorely tossed for one fourteen weeks," he says, "in a bitter winter season, not knowing what bed or bread did mean." His Indian friends gave him shelter—his "ravens in the wilderness," as he called them.

**The Founding of
Rhode Island.**

Finally, "that ever-honored governor, Mr. Winthrop, privately wrote to me to steer my course to Narragansett Bay and Indians, encouraging me, from the freeness of the place from any English claims or patents." Embarking with five friends in a canoe, he came to a place which, in recognition of God's care, he named Providence, and settled there, in June, 1636.

This was the beginning of the colony of Rhode Island, which was founded on the broadest principle of toleration for all. Its charter provided that no person should be at any time "molested, punished, disquieted, or called in question for any difference of opinion in matters of religion." The Act of Toleration in Maryland, a few years later, offered liberty of conscience to all Christians. Roger Williams went further; "Papists and Protestants, Jews and Turks," were all to be allowed equal liberty on board his "ship of state."

Williams Becomes a Baptist. Among those who took refuge in

Rhode Island were a number of Baptists, whose opinions on many points agreed with those of Williams. In 1639 he was baptized according to their custom, and afterwards baptized twelve others, thus founding the first Baptist church in the New World.

His Service to Religious Liberty. The extreme independence of his views afterward led him to withdraw even from this communion, and for the rest of his life he calls himself simply a "seeker." He had carried his "soul liberty" too far, and ended in uncertainty and isolation. But he had established once for all the broad principle of freedom of conscience. "It was the first enunciation of a great

principle, which years later formed the cornerstone of the Great Republic. It was the act of a statesman fully a century in advance of his time." Such is the knight errant of liberty to whom American Baptists look as their founder.

The Founding of New Netherland. The long struggle of heroic little Holland for freedom had not been in vain. She had repelled the Spanish tyrant, driven out the Inquisition, and was mistress in her own house. Taine says of Holland, "In 1609 it was on sea and in the world what England was in the time of Napoleon. Internally its government was as good as its external position was exalted. For the first time in the world, conscience was free and the rights of citizens were respected."

It was Holland that sent vessels to the aid of England when Philip II, their common enemy, sent his Invincible Armada to break in disaster upon the British coast. It was in Holland that the exiled Pilgrims spent twelve years before sailing for America. Thomas Hooker, whom Fisher calls "the father of American democracy," and William Penn, author of the "holy experiment" of an equal commonwealth, each spent some time in Holland before coming to America.

So it was "not as the flying come," that the Dutch came to America; no persecution at home drove them out, but commercial enterprise ordained the founding of New Netherland.

Michaelius Comes to America, 1628.

The West India Company was chartered in 1621; in 1623, permanent settlements began to be made at Manhattan, Fort Orange (Albany) and elsewhere. The first minister, Jonas Michaelius, came in 1628. But even before his coming, religious services were held in New Amsterdam, by two lay helpers, known as *Kranken-besoekers*, or Comforters of the Sick, by name Sebastian Crol and Jan Huyck. "These, while awaiting a clergyman, read to the commonalty on Sundays texts of Scripture with the creeds." In the same year, it is reported, "Francois Molemaecker is busy building a horsemill, over which shall be constructed a spacious room, sufficient to accommodate a large congregation. Moreover, a tower is to be erected, where the bells brought from Porto Rico will be hung."

In April, 1628, Michaelius organized the first Dutch Reformed church. There were then 270 souls in New Amsterdam.

In a letter of Michaelius, dated August 11th, 1628, he says: "We have had at the first administration of the Lord's Supper full fifty communicants—not without great joy and comfort for so many—Walloons and Dutch; of whom a portion made their first confession of faith before us, and others exhibited their church certificates.

"The Walloons and French have no service on Sundays otherwise than in the Dutch language, of which they understand very little. Some of them live far away, and could not come on account of the heavy rains and

storms, so that it was neither advisable, nor was it possible, to appoint any special service for so small a number with so much uncertainty. Nevertheless the Lord's Supper was administered to them in the French language and according to the French mode, with a preceding discourse, which I had before me in writing, as I could not trust myself extemporaneously." (This gives us a glimpse of Huguenots in the process of absorption into a Dutch Reformed congregation.)

**Megapolensis
Comes in 1642.**

We do not know how long the ministry of Michaelius lasted, or what became of him after leaving New Amsterdam, except for a hint that he may have been later in Virginia. A clearer figure now emerges—that of John Megapolensis, who was called in 1642 to Fort Orange (Albany) as minister. A number of emigrants came over with him, and a church was built the following year.

Megapolensis was greatly concerned for the spiritual welfare of the Indians, and learned the difficult language of the Mohawks in order to preach to them. A number of them united with his church. This was several years before Eliot began to preach to the Indians.

In 1649 Megapolensis stopped in New Amsterdam on his way to Holland, and was persuaded by Governor Stuyvesant to remain there. He was pastor there till 1670. "He was a man of excellent scholarship, energetic character and devoted piety."

The Rescue of Father Jogues.

An incident of Megapolensis' ministry in America was his saving of Father Jogues, a Jesuit missionary, from torture and probable death at the hands of the Mohawks. The priest was hidden for six weeks at Fort Orange, and then Megapolensis saw him safely embarked for New Amsterdam, whence he returned to Europe. Later on, he visited the Mohawks in Canada, and was put to death.

Father Jogues' Description of Manhattan.

Father Jogues was the first Roman Catholic priest who ever visited New York, and his description of it is most interesting.

He says of the infant city:

"On this island of Manhate, and in its environs, there may well be four or five hundred men of different sects and nations. The director-general told me that there were persons there of eighteen different languages. They are scattered here and there on the river, above and below, as the beauty and convenience of the spot invited each to settle. Some mechanics, however, who ply their trades are ranged under the fort. All the others are exposed to the incursions of the natives, who in the year 1643, while I was there, actually killed some two score Hollanders, and burnt many houses, and barns full of wheat. . . . No religion is publicly exercised but the Calvinist, and orders are to admit none but Calvinists. But this is not observed, for there are, besides Calvinists, in the

colony, Catholics, English Puritans, Lutherans, Anabaptists—here called Mennonists—etc.

"When any one comes to settle in the country they lend him horses, cows, etc.; they give him provisions, all which he repays as soon as he is at ease; and as to the land, he pays in to the West India Company, after ten years, the tenth of the produce which he reaps." Albany he calls "a wretched little fort, built of logs, with four or five pieces of cannon."

The Moravians. We have not forgotten the "Hidden Seed," the persecuted Moravians. "God searched out two extremes of society for his agents in the resuscitation of this almost extinct evangelical church—a carpenter and a nobleman." The carpenter was Christian David, who became a visiting evangelist among the Moravians, and inspired in them the hope of emigrating to some safer place.

Count Zinzendorf (1700-1756). The nobleman was Nicholas Louis, Count Zinzendorf, son of a distinguished Austrian house.

He was born in 1700, at Dresden, where his father was at the time in diplomatic service. His parents were devoted Pietists, and Spener, the leader of that movement, was one of their son's sponsors at his baptism.

Young Zinzendorf was sent to school at Halle at the age of ten, and at fifteen formed among his schoolmates a missionary society, the "Order of the Grain of Mustard Seed," whose motto was, "No man liveth to

himself." But his relatives—his father now being dead—sent him to Wittenberg to study law, and in 1721 he became a councilor at Dresden.

**Founding of
Herrnhut.**

Zinzendorf promised them a refuge on one of his estates in Saxony, though as yet he had no special interest in their teachings.

From this small beginning grew the settlement at Herrnhut, which constantly became larger and more important. Zinzendorf resigned his post at Dresden and identified himself with the Moravians, being consecrated as one of their bishops in 1737.

**Settlements in
America.**

Even before that date, Moravians from Herrnhut had begun to emigrate to America. Some settled in Georgia, but the larger number proceeded to Pennsylvania, where the first settlement they planted was named Nazareth.

Meantime Zinzendorf had been preaching not only in Germany, but in Holland, Switzerland, England and the Danish West Indies. In 1741 he arrived in New York, proceeded to Philadelphia, then up along the Delaware to a new settlement just begun by his people. "On Christmas eve, in connection with a celebration of the nativity, he named the place Bethlehem, in token of his fervent desire and ardent hope that

here the true bread of life might be broken for all who hungered."

Missions to Indians.

The Moravians have always been a missionary church; and from the very first they recognized the duty of teaching the gospel to the Indians. Zinzendorf made three missionary tours through the Indian country, preaching and making friends with them, and gaining from them permission for the Moravian teachers to come and go freely among them.

Plan for Church Unity.

He also planned an alliance of all German Protestants in Pennsylvania, where the Lutheran and Reformed people were for the most part without pastors, and unorganized as denominations. He held a series of "Pennsylvania Synods"—seven in six months—laying aside his title as Moravian bishop to increase the sense of unity. It was the project of a dreamer, and could not endure; confusion of beliefs and worse discords than ever were the immediate outcome. The further results were the organizing of the Lutheran and German Reformed churches in America, as we shall presently see.

Zinzendorf returned to Europe in 1743, and died in 1756.

Swedes in Delaware.

The first Lutherans to form a colony in the New World were from Sweden. Out of the disturbance preceding the Thirty Years' War, and the in-

creasing danger to people of Protestant faith in Europe, grew in the mind of Gustavus Adolphus the project of establishing a refuge in America for European exiles. He did not live to see the plan carried out; but his great minister, Oxenstiern, appreciating its commercial possibilities, sent an expedition in 1638, to land at Lewes in Delaware. Torkillus, who came in 1639, was the first Lutheran minister who ever set foot on American soil. John Campanius, who arrived in 1643, conducted a mission among the Indians, and translated Luther's Catechism into their language.

The Woes of the Palatinate.

German Lutheran immigration had been scattering at first; we have seen how some early comers were to be found in New Amsterdam and elsewhere. But with the dawn of the eighteenth century a new class of these settlers began to arrive.

That part of Germany known as the Palatinate had suffered most severely during and after the Thirty Years' War. Army after army had overrun its fields, till there was nothing left to plunder. In 1688, Louis XIV of France determined to ravage this district with fire and sword, so as to place a vast desert between his borders and those of Germany.

"His general informed its inhabitants, numbering 500,000, that they were to leave within three days if they desired to escape death. Thus in mid-winter the snow-clad hills were black with fugitives who, looking back, discovered their possessions, their cities, vil-

laces, orchards and vineyards in smoke and ruins." Some fled to England, where Queen Anne arranged for their transportation to America. They began to arrive in 1701, settling along the banks of the Hudson, but afterwards moved into Pennsylvania. These were Lutherans and Reformed.

Salzburgers in Georgia.

A later arrival was that of the Salzburgers, in 1734. The Archbishop of Salzburg had decided to

root out Protestants from his diocese; he trapped them by pretending toleration, and urged them to put their faith on record. In this way, he got evidence against 20,000 Lutherans, whom he then succeeded in having banished; all who refused to become Roman Catholics being ordered to emigrate, leaving at home their children not of age, that they might be brought up as Romanists.

Many of these exiles sought America, and a colony was founded by them in Georgia, which they called Ebenezer. Their descendants still live in that vicinity; they have a flourishing Lutheran church in Savannah, beside a number of others in the state.

Muhlenberg (1711-1787).

In 1750 there were about 40,000 German Lutherans living in Pennsylvania; and it was they

who became the objects of the first organized Lutheran work in America, and of the ministrations of Henry Melchior Muhlenberg.

**His Student
Years.**

This pioneer of Lutheranism in America was born in Eimbeck, Germany, in 1711; studied in the town school till the age of twelve, when his father died. From that time on he assisted one of his brothers in trade, and studied as he might; becoming at twenty-two a teacher in a school at Zellerfeld, and in 1735 beginning his university course at Goettingen. While there, he and two other students gathered a number of street Arabs, rented a room, and gave their spare time to teaching the "three R's" and the Catechism there, half a century before the days of Robert Raikes. Out of this charity school grew the Goettingen Orphan House, which still exists.

**Looking To-
ward India.**

In 1738 he went to study at Halle, the headquarters of Pietism in Germany. While there he was seriously considered by the directors of the institution for a mission to India; but during his temporary absence from Halle a pressing call came from the India field, and other men had to be sent at once. So, instead of the foreign field, Muhlenberg went out from Halle to settle down as pastor in a small town near the borders of Bohemia. Here he spent two years.

**Call to
America.**

In 1741, while on a visit to Halle, he was tendered "a call to the dispersed Lutherans in Pennsylvania," and the following year took ship from England on a vessel bound for Georgia. The passage oc-

cupied 102 days; during the voyage he acted as chaplain, preaching his first English sermon in mid-ocean.

After a happy week spent in the model community of the Salzburgers at Ebenezer, a large company escorted Muhlenberg to the river, where he was to take boat for Savannah. One of the Ebenezer pastors accompanied him, to be his temporary assistant. As they embarked, Muhlenberg's fine voice struck up the choral, "Follow me, says Jesus Christ, our Captain."

His New Field. It was a long, perilous journey of almost two months, in the course of which his Ebenezer companion was forced to turn back and leave him. Muhlenberg finally arrived in Philadelphia in November, 1742. He came at the time when Zinzendorf's attempts at church union were causing confusion and strife. Not only the city, but all Eastern Pennsylvania was said to be "full of people of no religion at all, and of all religions and sects." A particularly bad person in that day was said to have "Pennsylvania religion." This was not because there were not plenty of excellent people there, but because churches were without pastors, and the young were drifting from religious influence.

On the day after his arrival, Muhlenberg was nearly drowned trying to reach "The Swamp," where he preached the next Sunday in an unplastered log church. The next day he visited "The Trappe," where the preaching-place was a barn. He preached to large audiences the next Sunday in Philadelphia, and within

a few weeks had been installed as pastor at Philadelphia, New Providence (The Trappe) and New Hanover (The Swamp).

There was plenty of missionary work to do, without going farther. At the Swamp he found youths of twenty who did not know their alphabet; he started reading classes in the New Testament and a catechetical class. But he did not stop there; he was constantly on horseback, making missionary journeys through eastern Pennsylvania, New Jersey, New York and Maryland. His motto throughout his busy life was, "The Church must be planted!"

"In Journeyings Often."

The hardships of these journeys were many. Even in going from Philadelphia to his country churches he had to ford three streams, which often rose dangerously high. Once he had a hard fall from his horse upon the ice; again, from a thirty-mile exposure to cold rains, he became delirious with fever; at another time, was obliged to break a road through deep snow, making but ten miles in five hours. Another fall of his horse threw him on the edge of a precipice, from which he was saved by grasping some bushes. He suffered much from preaching out of doors in winter, when the building would not hold the audience.

His salary was precarious also. "One man brings me a sausage," he writes, "another a piece of meat, a

third a chicken, a fourth a loaf of bread, a fifth some pigeons, a sixth a rabbit, a seventh some eggs, an eighth some tea and sugar, a ninth some honey, a tenth some apples, an eleventh some partridges," etc.

**The Church
Is Planted.**

As time went on, more preachers came over to help him. The vacant churches were supplied, the scattered people gathered; and in 1748 the first American Lutheran Synod was organized, with six pastors and twenty-four lay delegates present. Over all the churches of this Synod—about seventy at this time—Muhlenberg maintained a patriarchal influence and oversight, until his death in 1787.

**A Patriotic
Family.**

His family was no less distinguished than himself. He married a daughter of Conrad Weiser, the famous government interpreter to the Indians. Their eldest son, Peter, was a general in the Revolution, vice-president of Pennsylvania, and thrice elected to Congress. The second son, Frederick, was the first Speaker of the House of Representatives. Another son was called "the American Linnaeus"; he discovered about a hundred new species of plants, and published many learned botanical articles. A fourth, for some years a pastor in Reading, later was elected to Congress, and became American Minister to Austria. The fifth, a physician, was the father of a college president, whose college still bears his name. The oldest daughter became the mother of a Pennsylvania governor; the

youngest married a member of Congress. Surely a nation was builded, as well as a church planted, by the aid of these German pioneers.

**Schlatter
(1716-1790).**

A personal friend of Muhlenberg's was Michael Schlatter, of the German Reformed Church, who came to America four years later than the Lutheran patriarch, "on nearly the same footing and for the same object." The history of the German Reformed immigration is practically the same as the Lutheran, they having come from the same regions, and for identical causes. They, like the Lutherans, were included in Zinzendorf's plan of union, and Schlatter was sent by the Reformed Synod of Holland to correct the disorder that ensued on the breaking of the unity bubble.

**Education and
Call to America.**

Schlatter was born in the town of St. Gall, in Switzerland, in the year 1716, of an eminent family. When fourteen years old he was formally recognized as a candidate for the ministry. After his education was finished he taught for some years in Holland; was ordained to the ministry, held several temporary preaching positions in Switzerland, and at the age of thirty went back to Holland and offered his services for American mission work. On his arrival, he set to work with immense energy to visit and encourage the scattered churches, to reanimate the spirits of the pastors who had become disheartened, and to arrange for their organization into a Coetus, or Synod.

**Building Up
Churches.**

The story of his labors is very similar to that of Muhlenberg's, though Schlatter did not accept a regular pastorate, but gave himself wholly to itinerating. "From northern New Jersey to the valley of Virginia, there was hardly a Reformed congregation which he did not visit, except some of those which were supplied with independent ministers. Wherever he went he organized the churches according to instructions received in Europe." In a short time he had thus established sixteen charges, each consisting of several congregations.

**A Pioneer of
Education.**

He paid a visit to Europe in 1751-2, to present the cause of the Reformed churches of America, and brought back with him six young ministers, and 700 Bibles for distribution. A movement for the establishment of a system of charity schools was set on foot, a large sum collected for the purpose, and Schlatter was persuaded to become superintendent.

For various reasons, the plan did not succeed; the object was misunderstood, the schools were not patronized, and Schlatter, in discouragement, resigned and became a chaplain in the British army. During the Revolution, however, he was an ardent patriot, and was imprisoned by the British while they held Philadelphia. He died in 1790, having been the organizer of many churches, the collector of large funds for their aid, and "practically the earliest superintendent of public instruction in Pennsylvania."

**Otterbein
(1726-1813).**

One of the six young men who came over with Schlatter was "the truly reverend and very learned Mr. Philip William Otterbein," who became the founder of the United Brethren Church.

Otterbein was born in Germany in 1726; his "grandfather, his father, and his father's brother were ministers, as were also his own five brothers, and the four sons of his eldest brother." His mother used to say, "My William will have to be a missionary; he is so frank, so open, so natural, so prophet-like."

On his first coming to America, as a minister of the Reformed Church, he served a congregation at Lancaster for six years. During the early part of Otterbein's ministry at Lancaster he was led into an experience which became the key to his after life. He had preached a great sermon on repentance and faith, when an inquirer came to him for spiritual advice. His only reply was, "My friend, advice is scarce with me today." He then went apart to pray until he came into a clearer personal assurance of salvation.

Beginning of the United Brethren. Some years later, while preaching at York, a "great meeting" of Mennonites was held in a large barn in Lancaster county, and Otterbein was present. He heard an impressive sermon by one of their most eloquent preachers, Martin Boehm, and was so deeply moved by its fervor that he arose and flung his arms about the preacher, exclaiming, "We are brothers!" This was the genesis of the United Brethren Church.

While never formally separated from the German Reformed Church, Otterbein was from this time the leader of the new movement. In 1774 he became pastor of an independent church in Baltimore, which he served till the end of his life. He was made a bishop of the new denomination, Martin Boehm becoming the other. The first General Conference of the United Brethren Church was held in 1815.

**Friendship
With Asbury.**

Between Otterbein and the Methodist leader, Francis Asbury, there grew up "an almost romantic friendship," though nearly twenty years separated them in age. Asbury asked Otterbein to assist in the service when he was consecrated a bishop of the Methodist Church; and when Otterbein died, at the age of eighty-seven, Asbury was asked to preach on the life and labors of his friend at the Methodist Conference which met in Baltimore four months later. Of "the holy, the great Otterbein," as he called him, Asbury said on that occasion:

"Forty years have I known the retiring modesty of this man of God, towering majestic above his fellows in learning, wisdom and grace, and yet seeking to be known only to God and the people of God."

IV.

THE ROAD OF STRONG HEARTS.

“To thee, plain hero of a rugged race,
We bring the meed of praise too long delayed!
Thy fearless word and faithful work have made
For God’s Republic firmer resting-place
In this New World: for thou hast preached the grace
And power of Christ in many a forest glade,
Teaching the truth that leaves men unafraid
Of frowning tyranny or death’s dark face.
Oh, who can tell how much we owe to thee,
Makemie, and to labor such as thine,
For all that makes America the shrine
Of faith untrammelled and of conscience free?
Stand here, grey stone, and consecrate the sod
Where rests this brave Scotch-Irish man of God!”

—*Henry Van Dyke.*

“Soldiers of Christ, arise,
And gird your armor on,
Strong in the strength which God supplies
Through His eternal Son.

“Strong in the Lord of hosts,
And in His mighty power,
The man who in the Saviour trusts
Is more than conqueror.

“Stand, then, in His great might,
With all His strength endued,
And take, to arm you for the fight,
The panoply of God.”

—*Charles Wesley.*

IV.

THE ROAD OF STRONG HEARTS.

The Martyrs of the Covenant.

"So I lay down my life," declared Isabel Alison in her Edinburgh prison, "for owning and adhering to Jesus Christ his being a free King in his own house, and I bless the Lord that ever he called me to that. I have looked greedy-like to such a lot as this, but still thought it was too high for me."

No Perpetua or Felicitas, no Polycarp or Cyprian in the early days of Christianity ever went to torture and death more radiantly serene than the martyrs of the Covenant in Scotland and in Ireland under the Stuarts.

Scotch-Irish Immigration.

From the Scotch colony in the Irish province of Ulster came most of the early Presbyterian settlers in Pennsylvania, Maryland and Virginia, when the treatment of dissenters from the Established Church in the British Isles became unbearable. These immigrants of Scotch-Irish stock were men and women of inflexible will, with a high regard for education and an intense attachment to the Word of God.

Settlers in Maryland.

In Maryland they found little to satisfy their mental or moral needs. That was the period in which Governor Berkeley was thanking God "that there are no free schools nor printing, and I hope we shall not have them these hundred years." It was the region, out of all the colonies, where the Church of England and the Church of Rome divided most of the power between them, and neither of them had any good will to Presbyterian dissenters.

Yet here, in 1649, was passed by the colonial Assembly an Act of Toleration, which declared that "No person professing belief in Jesus Christ shall be in any ways troubled, molested, or discountenanced for or in respect of his or her religion, nor in the free exercise thereof."

Makemie (1658-1708).

A few years after this, there was born of Scotch parents in county Donegal, Ireland, a boy by the name of Francis Makemie. In that province of Ulster, he grew up amid the alarms and hardships of Presbyterian folk; his own pastor, Thomas Drummond, was expelled from his pulpit, and scores of others were thus driven out, forbidden to baptize or to preach.

Persecutions in Scotland and Ireland.

Later, when Makemie went to Glasgow as a student, he saw garrisons placed in the houses of Presbyterians, to prevent services from being held in church or home, on moor or moun-

tain. He saw the dragoons go forth to hunt down the Covenanters like wild beasts; perhaps he heard the heroic Cargill preaching in the narrow streets of Glasgow, with sentries at every corner to warn him when the troopers appeared. In twenty-seven years, about eighteen thousand men and women were "murdered and destroyed for the same cause," as the Edinburgh monument records.

In the midst of these dark times, Francis Makemie applied to the Presbytery of Laggan, in Ireland, as a candidate for the ministry. In 1683, behind closed doors, he was commissioned by the Presbytery to go to Maryland, in response to the call from that colony for a minister. "His ordination seems to have been among the last acts of the Presbytery of Laggan, before its dispersion by official violence."

**A Preacher
for Maryland.**

Col. William Stevens, who had written to Ireland asking for a minister, received Makemie at his plantation named Rehoboth ("There is room"; a name full of meaning for the exiles from lands of oppression). Then, on the bright Southern Sabbaths, might be seen the colonists from all the country around, coming by boat or on horseback, to hear once more the Word proclaimed by a preacher of their own faith. Joy was in every heart, as he pointed them in eloquent discourse to that "clear looking-glass," that "perfect Rule," the Truth of God for which so many of their countrymen had given their lives. "A man of

attractive presence, a speaker of considerable oratorical power, his chief strength lay in the honor which he placed upon the Holy Bible."

Not only at Rehoboth did he preach, but up and down all the eastern shore, as far as South Carolina, he went seeking the "sheep without a shepherd," and ministering to them. He desired, like Paul, not to be a burden to any; so he combined commerce with his preaching, sending a trading sloop up and down the bay, laden with wheat, pork and other merchandise, to earn a living for him, while he steadfastly refused any regular salary.

No impractical mystic was he, but a man of affairs, with an eye to the possibilities of developing that fair, new country. He writes of its "free and fertile soil," its excellent climate, its advantages for trade by water, its products of all sorts. He saw it with the eye of a true pioneer, and within a few years he had acquired a considerable grant of land along Matchatank Creek, on the eastern shore of Virginia, had settled there and married one of his flock.

**Labors of
the Pen.**

His literary labors now began to increase. He became the champion of Presbyterianism in various controversies; prepared a Catechism for the instruction of children, and was the author of several other books; chief among them, "Truths in a True Light, or a Pastoral Letter to the Reformed Protestants in Barbadoes," which he visited several times

on evangelistic tours or on business; and "A Plain and Friendly Persuasive to the Inhabitants of Virginia and Maryland for Promoting Towns." He had early pointed out the great advantages to settlers in a new country of building up towns instead of living in "remote and scattered settlements." He also appears more than once as an advocate of free public education in the colonies.

As the organizer of the Presbyterian Church in America, he gathered the brethren of his faith in New Jersey, on Long Island and in Pennsylvania to form with the churches of Delaware and Maryland the first Presbytery in the United States. It met in 1705 in Philadelphia, with Makemie as moderator.

**Arrest and
Trial.**

The following year, Makemie was arrested and imprisoned for preaching without a license in New York, where Governor Cornbury "was ruling the people after the Stuart fashion in the matter of suppressing dissent." Makemie defended himself vigorously in the trial that followed, and was acquitted, but forced to pay all the costs! For the payment of the exorbitant charges he was not even granted a receipt. But the opposition to Cornbury was so intensified by this trial that he was removed from office a few years later; was arrested by his creditors and committed to the same prison where he had kept Makemie nearly two months!

**Death of
Makemie.**

But before that day, the busy life of the pioneer had drawn to a close. He lived to see a new church built at Rehoboth, where he had begun his American ministry, and passed away quietly in 1708, after twenty-five years of service on the shores of the New World.

**Scottish In-
dependence.**

The United Presbyterian Church sprang from various sources, uniting later in one main body.

One of the chief of these sources was the extremely strict Covenanting element in Scotland, which denied all allegiance to the Stuarts in the dramatic Declaration of Sanquhar. They also refused communion with all ministers who had accepted the "Indulgence" granted by the government. Being thus left for the most part without ministers, they organized a system of societies meeting for prayer, and in "deserts and mountains, and in dens and caves of the earth," they held their secret sessions, until the final overthrow of the Stuarts brought them liberty of worship.

**Cuthbertson
Comes to
America, 1751.**

Meantime, however, many families had emigrated to America, and had brought with them their system of praying societies. It

was to these societies that Rev. John Cuthbertson was sent, in 1751, landing in Delaware.

His missionary circuit embraced part of southeastern Pennsylvania, including a number of points

on both sides of the Susquehanna, as far south as Gettysburg and York. "This circuit he made more or less frequently for twenty years. He also made two or three visits into the State of New York, and as far as Rhode Island, and westward as far as Pittsburg."

**Preaching With-
out a Church.**

There were no meeting-houses on this circuit for years; the meetings were held in a "tent," pitched in a grove, and consisting "simply of a small elevated platform for the minister, where he could be seen and heard by all; a board nailed against a tree supported the Bible, a few rude benches served for seats, and some boards overhead protected the minister from sun and rain. Thus accommodated, they worshipped a good part of the day." A description exists of the first communion held by Mr. Cuthbertson in America, at Stony Ridge. The services that day lasted for nine hours, during which about 250 persons communed, which "must have comprised very nearly the entire number of adult Covenanters in Pennsylvania."

**Touring and
Organizing.**

For thirty-nine years John Cuthbertson labored among his people, travelling through unbroken forests, crossing streams without bridge or boat, doing most of his studying on horseback, and getting food and lodging as he could. During these years he "preached on 2,452 days, baptized 1,806 children, mar-

ried 240 couples, and rode on horseback about seventy thousand miles, or nearly equal to three times around the world." In 1773, with two other ministers who had arrived from Ireland, and several elders whom he himself had ordained, he organized a Presbytery, covering Dauphin, Cumberland, York, Lancaster, Adams and Franklin counties. Other bodies later joined with them to form the United Presbyterian Church of North America.

**Daniel Baker
(1791-1857).**

**The Southern Presbyterians
claim as a pioneer Evangelist**

Rev. Daniel Baker, born in Liberty County, Georgia, in 1791. He came of "a race, the chief culture of whose heart, conscience and understanding was at the family altar and in the closet; was in the Sabbath sanctuary, that central home of their souls; in oft-repeated seasons of fasting and prayer, and gathered in real as well as outward brotherhood around the table of the Lord's Supper."

Early orphaned, he entered mercantile life in the city of Savannah, and for some years drifted away from religious habits. But about the age of nineteen his conscience re-awakened, and he decided to study for the ministry.

While at Princeton, he found that only six of the 145 students there were Christians. Four of the six agreed to meet daily to pray for a revival. The result was "one of the mightiest revivals Princeton has ever known."

First Preaching. On graduating, he went to Virginia to teach in Winchester Female Academy, intending to continue his theological studies privately. "His instructor, however, evidently took his duties very lightly, for he put the young man in charge of several small congregations, providing him with Butler's Analogy as his only text-book, to which the student himself added thorough study of the Shorter Catechism and the Bible."

After being licensed in 1816, he says: "I began to have a hankering after a missionary life." For seven years he served a mission church in Washington City. Next he went to a wealthy church in Savannah; but finding that his preaching seemed without results, he "became dissatisfied, and, going to a distant graveyard, he spent the entire day in reading, fasting and prayer." He appears to have discovered how to stir the dry bones, for "within a week a mighty revival began in his fashionable church, and calls came for him in every direction to hold meetings." He resigned his pastorate to devote himself to evangelism. For two years, preaching throughout the South, he averaged two sermons a day, and was the means of converting more than 2,500 persons, mostly men.

Pioneering in the Middle West. He spent a short time in Ohio, then went to Kentucky, but in 1839 he felt the call of the great Southwest, and the next year began work in Texas. From there he went to Arkansas, to New Orleans, into Mississippi, Tennessee and Missouri, and back to

Texas again—"a veritable home missionary, a bird of passage." Many are the hairbreadth escapes recorded in his diary—border tales of great adventure.

**A College
President.**

He felt deeply the need of Christian education in this new country, and in 1849 succeeded in getting a Presbyterian college established at Huntsville, Texas. The Board wanted to name it the "Daniel Baker College," but he would not consent; and it was called "Austin College." Dr. Baker became its second president.

He made a number of tours to the East to secure funds for the college. But begging, as he called it, was distasteful to him; so he found a more congenial method. This was to go to a church, hold evangelistic meetings there for a week, and when a number of conversions had been made, let the church officers take an offering for his college. Thus he won many converts, besides bringing in large sums for educational work.

**A Citizen
of Note.**

Dr. Baker died in 1857, having been instrumental in the conversion of more than 20,000 persons.

The Legislature of Texas stopped in the midst of a thronged and excited session to hear the news of his passing, which the member announcing it declared to be a "public calamity," the loss of one of Texas' great benefactors. In later years, a college was established at Brownwood, Texas, bearing his name.

**The Results of
Persecution.**

The casting out of so much of the best element from the population brought its revenge in Europe. It has often been pointed out that by the banishment of the Huguenots, her peaceful and industrious burgher class, France prepared the way for the awful struggle between the nobility and the mob in the French Revolution. England also was suffering in the eighteenth century for her treatment of dissenters.

**England in the
XVIII Century.**

The relaxed morals of the Stuart period were somewhat mended under the more austere rule of William and Mary, but by the time that the Georges came to the English throne, the moral sense of English society had suffered another relapse. Gambling, racing and intemperance were the amusements of all classes; in spite of an unmerciful penal code, which inflicted death for treason, forgery, theft and smuggling as well as for murder, crime did not diminish, but rather increased, on account of the hardening of the public mind by frequent executions. The state of the prisons was frightful. Highway robbery and wrecking of vessels were common incidents of travel. Many of the clergy had lost their zeal for religion, and were content merely to hold their livings with as little labor as possible.

**John Wesley
(1703-1791).**

Out of these surroundings arose the call to a pure and earnest Christian life which received the name of Methodism. Its originator, John Wesley, was

brought up in the country parsonage of Epworth; his forefathers for three generations were clergymen of the Church of England. His grandfather and great-grandfather both were driven from their pulpits for refusing to obey the Act of Conformity; the former was four times thrown into prison, and died of his hardships at the age of thirty-four. Samuel Wesley, the father of John, angered the baser element among his hearers by his bold rebukes of sin. "They wounded his cattle, twice set fire to his house, and fired guns and shouted beneath his windows." In one of these fires, little John Wesley narrowly escaped death.

The "Holy Club." The Wesleys had nineteen children, of whom thirteen were living at once in the Epworth parsonage, on a salary nominally £200 a year—actually much less. Piety and a spirit of independence were their only heritage. John, born in 1703, and Charles, five years younger, were students in Christ Church College, Oxford, when the famous "Holy Club" was formed. "It consisted of a little group of students who met together for the study of the Greek Testament, for self-examination and prayer. Their methodical lives led to their receiving the epithet of 'Methodists,' a name of contempt which was destined to become one of highest honor."

In Georgia.

After becoming ministers of the Anglican Church, the Wesley brothers were asked to go as missionaries to Georgia.

They were deeply impressed on the voyage with the behavior of a number of German Moravians, who held daily service on the boat, and during a terrible storm sang hymns of trust, while all others on board were in a panic.

In Georgia, the Wesleys pursued their work with zeal, living ascetic lives. They slept on the ground, lived on bread and water, and John went barefoot to encourage the boys of his school. Yet their spiritual longings were not satisfied. John Wesley wrote in his journal: "I went to America to convert the Indians, but O, who shall convert me?" His "fair summer religion," as he called it, gave him no real assurance of salvation. This came to him, as he tells us, after his return to London, while hearing a layman in a Moravian meeting read Luther's preface to the Epistle to the Romans. He was then in his thirty-fifth year.

The Beginning of Methodism.

With his brother Charles and George Whitefield, he now began to preach repentance and free

salvation, with a new tone of confidence. In 1739 the first Methodist society was organized in London, with eight or ten members. They secured an old foundry as a meeting-place, and some friends helped to fit it up for services, equipping part of it with desks for a school. Here charity pupils were taught, and afterwards a bookroom and dispensary were added, and an almshouse for poor widows and children. In four years the Foundry Society numbered 2,200 members.

It would take too long to tell of the persecutions the early Methodists endured. Stone-throwing and window-smashing were the least of the violent acts of the mobs aroused by their fearless preaching. At Wednesbury, mob rule continued for a week. "The houses of Methodists were pillaged and plundered as in a sack of a foreign town." Everywhere the preachers went, tumult followed them; but so persistent was their preaching, so fearless their attitude, that public sentiment began to change; their journeys became "like a royal progress."

Work of the Wesley Brothers. John Wesley continued his round of travel and preaching, at the rate of 5,000 miles a year, till he was sixty-nine. After that, he continued to preach till his eighty-eighth year. "From being one of the worst hated he became one of the best beloved men in the kingdom." His books were sold in large editions, but he was never enriched thereby. "It is estimated that he gave away over £30,000 which he had earned with his pen." His brother Charles was one of the greatest of all hymn-writers, being the author of nearly 7,000 hymns. "He often recited and sometimes sang them among the raging mob." Four of them were written "to be sung in a tumult."

Methodism in America.

Thus Methodism was preached and sung into existence. Nor was the New World forgotten. In 1771, at a Conference in Bristol, John Wesley called

for volunteers for the American field. This was not the first preaching of Methodist doctrines in America. "Whitefield, with tongue of fire and heart of flame, had traversed the continent, like an angel, trumpet-tongued, calling on men everywhere to repent." "In seventy-five days he had preached 175 sermons, and stirred the consciences of thousands from Maine to Georgia." Local preachers, like Embury and Captain Webb, had begun to establish Methodist societies in America.

**Asbury
(1745-1816).**

But now the work was to be organized and put on an abiding basis. The answer to Wesley's call was found in the willing response of Francis Asbury.

Born in Staffordshire, England, in 1745, he left home in his fourteenth year to learn a trade. Hearing the Methodists spoken against, he became curious, and attended one of their meetings, which at first surprised him because not held in a church; "but," he says, "it was better than a church; the people were so devout." (This was in an age when, at Oxford, "Charles Wesley went in the morning to the prayers at Christ Church, and found men in surplices talking, laughing, and pointing as in a playhouse during the whole service.")

Asbury entered zealously into the work of holding open-air meetings, and was soon licensed as a local preacher. "Multitudes were attracted by his extreme youth, he being then not more than seventeen years

of age. Besides his Sabbath services, he often preached five times during the week, faithfully attending meanwhile to his daily toil."

Arrival in America.

The call to America was accepted, and he started with a meagre outfit; on shipboard he slept on the bare planks. He preached to the sailors when it was so stormy that he had to hold to the mast for support. After a voyage of eight weeks he reached Philadelphia.

Growth of Methodism.

He set out at once to tour the country, preaching everywhere. "At New York he preached to 5,000 people on the race-course, and exhorted the multitude to run with patience the race set before them." The next year Wesley appointed him superintendent of the societies in America. The first Methodist Episcopal Conference was held in 1773 in Philadelphia. For several years Methodism grew so fast that the membership doubled annually.

The pressure under which Asbury worked is indicated by an account he gives of a visit he made to Sulphur Springs, during a spell of illness. While resting there, his moderate schedule was as follows: "To read about a hundred pages a day, pray in public five times a day, preach in the open air every other day, and lecture in prayer-meeting every evening."

In War Times. When the Revolution broke out, some of the English preachers went home; but Asbury said, "I can by no means leave such a field for gathering souls to Christ as we have in America; neither is it the part of a good shepherd to leave his flock in time of danger." He stayed, but, being suspected of sympathy with England, was forced to remain in hiding for a time, until the governor of Delaware, where he had taken refuge, granted him special protection.

The Hardships of a Pioneer. The story of his journeyings reads like a romance. Riding day by day through the Alleghanies, amid their majestic scenery, he was often without food from morning till night. At times he would ride seventy-five miles in a day, reaching a cabin at midnight, and leaving it at four in the morning. Sometimes he slept in the woods, sometimes on the floor of a cabin. Wild beasts and Indians were among the perils of the way. He crossed the Alleghany Mountains sixty times.

He never married, because he would not ask a woman to share a home in which he could live perhaps but one week out of fifty-two. For many years he supported his aged parents in England. "My salary," he writes to them, "is sixty-four dollars (a year). I have sold my watch and library, and I would sell my shirts before you should want. I spend very little. The contents of a small pair of saddlebags will do for me, and one coat a year."

Asbury was in large measure a self-educated man. Lacking the college training of the Wesleys, "he was better read than many a college graduate in theology, church history and polity, civil history, and general literature. In his saddlebags he carried his Hebrew Bible and Greek Testament, and in his long and lonely rides, and in the smoky cabins of the wilderness, he diligently studied the oracles of God in their original tongues."

The First American Bishops. After fifteen years of work in this country, he was made bishop of the Methodist Church in America, jointly with Dr. Thomas Coke. Soon after this, a church college was built, and named "Cokesbury," after the two bishops; but ten years later it was burned to the ground. Asbury College, in Baltimore, was also destroyed by fire. A Methodist academy was established in Georgia, and one in the West; but the expense was hard to meet, since most of the Methodist people of that day were not wealthy. Asbury labored hard to secure funds for these institutions. "We have the poor," he writes, "but they have no money; and the wicked rich we do not wish to ask."

A Venerable Itinerant.

Bishop Asbury lived to complete forty-five years of toil in the New World. In his seventieth year he travelled 6,000 miles in eight months, met nine Conferences and attended ten camp-meetings. In the course of his labors he ordained more than 3,000



BISHOP WM. MCKENDREE



JOHN WESLEY

preachers, preached 17,000 sermons, travelled 300,000 miles, and had the care of a hundred thousand souls. One who knew him well has said:

"He was great without science and venerable without titles. He pursued that most difficult course as most men pursue their pleasures. Prayer was the seasoning of all his avocations."

**McKendree
(1757-1834).**

Closely knit with him in service was the builder of Methodism in the South, William McKendree, the first native-born Methodist bishop. Born in Virginia in 1757, an adjutant in the army during the Revolution, he was converted under the preaching of the eloquent John Easter, who urged him to become a preacher. Not having a classical education, he thought himself unfit; but Asbury, judging rightly of his ability, appointed him to a circuit.

**A John of the
Wilderness.**

In his early ministry he "was remarkable for the austerities which he imposed upon himself." His diary records frequent fasting, and such incessant prayer that one wonders when he ever slept. There are continual entries like these: "Rode twenty miles fasting; preached and held class-meeting." "Out in the woods by break of day, reading, praying and meditating." "Every night has been a watch-night with me for some time," etc.

His journeys carried him through Kentucky, Tennessee, West Virginia, Ohio, Illinois, and Missouri.

In 1808 he returned from this field to attend General Conference in Baltimore, and preached in one of the city churches, "clothed in very coarse and homely garments, which he had worn in the woods of the West." The sermon he preached was so powerful that Asbury predicted it would "make him a bishop"—which it did, a few days later, by the largest vote ever received by any except Asbury himself.

He travelled much with Asbury, at times when that fast-aging bishop was so crippled with rheumatism that McKendree had to lift him on and off his horse. His tender care of the older bishop, his dignified yet winning courtesy, his "mildly radiant face," made him beloved wherever he went.

Loved by the Indians.

In later years, he took a deep interest in organizing missions among the Creek and Choctaw

Indians. He visited several times a Methodist mission among the Wyandots, and preached to them through an interpreter, beside visiting from house to house. They were greatly attached to him, and when he was no longer able to travel, they wrote him an affectionate letter, telling him of their welfare, and signed by leading members, including, "Between-the-logs," "Peacock," and "James Big Tree."

His last days were like those of Asbury—travelling with failing strength until he had almost to be carried from place to place. He preached his last sermon in November, 1834, in the large Nashville church which had just been dedicated as the "McKendree Church."

A Gentle Legacy. Like Asbury, he never married; the nearest he came to a family tie was his love for his faithful horse, "Old Gray," who had taken him for many years over his circuit. "In the Bishop's last will and testament, he bequeathed to Old Gray money sufficient out of his little savings to furnish him plenty of food, a good stable, a nice blue-grass pasture for life, and an honorable burial." It was the characteristic act of a heart considerate of every creature's welfare but his own.

**Evil Times
for America.**

The years following the Revolution were trying ones for American Christianity. Fiske has called this "the critical period in American history," and it was so spiritually as well as politically. The spirit of lawlessness which always follows a great war was abroad. The French Revolution, with its rejection of all religious belief, and the reign of the "Goddess of Reason," had a debasing influence on the minds of Americans. Infidelity, fostered by such books as Paine's "Age of Reason," became widespread. The young men in colleges were particularly attracted by these daring theories. In 1782, there were but two professing Christians among the students of Princeton; in 1795 only four or five were found in the student body at Yale.

Intemperance was a commonplace; everybody used intoxicants. "A pastor in New York City, as late as 1820, has left on record the statement that it was diffi-

cult to make pastoral visits for a day without becoming in a measure intoxicated"; he was expected to drink with every family he called upon! Lyman Beecher and others have given accounts of ministers becoming drunk at ordinations; Dr. Woods declared he could reckon among his acquaintances forty ministers who were habitually intemperate.

**A Famine of
Bibles.**

While liquor flowed freely, the Water of Life was scarce. During the Revolution, a Bible famine was one result of the stoppage of trade with England. Congress was petitioned to have an edition of 20,000 Bibles printed, but in all the thirteen colonies there was not enough of suitable paper and type for such an enterprise; so it was decided, by a vote of seven States against six, to import that number of Bibles from Holland.

A Great Revival. To meet and combat the deadening influence of these conditions, there began about the last year of the eighteenth century a great revival movement, which spread, in the form of camp-meetings, over a large part of the country then settled, beginning in Kentucky and Tennessee. With this movement was allied the Disciples of Christ, or, as frequently called, the Christian Church.

Thomas Campbell (1763-1854). The inaugulators of this body were Thomas Campbell and his son Alexander. Thomas Campbell was born in 1763, in County Down, Ireland. His

father, Archibald Campbell, was in early life a Roman Catholic, but later decided that this belief was not in harmony with the teaching of the Bible, and joined the Church of England. His son Thomas, considering the worship of that church too formal, connected himself with the Seceding or Covenanter branch of the Presbyterian Church. An independent conscience, an unfailing tenacity of purpose, and "a most sincere and earnest love for the Scriptures" were his equipment for his life-work.

**Coming to
Pennsylvania.**

After preaching and teaching for some years in his native country, his health became so impaired that his physician ordered a sea-voyage. He arrived in the United States in June, 1807, and was so pleased with the country that he resolved to bring his family over and settle. The family set sail the following year, under the care of Alexander, the eldest son, but the vessel was wrecked off the Hebrides, and it was found impossible for the Campbells to carry out their plan. They waited almost a year in Glasgow, where Alexander studied in the university, and was thus further prepared for the work he was to do in America.

**Break With
His Church.**

Meantime the father, who had become minister to a "scattered flock of pioneers" in Washington County, Pennsylvania, had been impressed with the lack of spiritual care suffered by the members of va-

rious religious bodies in that sparsely settled region, of whom there were not enough to form churches of their own faith.

In the largeness of his sympathy, he invited these scattered believers to partake of the Lord's Supper with his flock. For this act he was disciplined, and finally obliged to withdraw from the ministry of his denomination.

The "Christian Association."

He began preaching in private homes or in groves to those who shared his convictions. These hearers soon organized themselves into a body which at first was called "The Christian Association of Washington, Pa."

Thomas Campbell was assigned the task of drawing up articles of agreement for the new Association, which should also be a statement of its principles. He prepared "A Declaration and Address," whose opening sentence runs: "Our desire for ourselves and our brethren would be, that rejecting human opinions and inventions of men as of any authority, or as having any place in the church of God, we might forever cease from further contentions about such things; returning to and holding fast by the original standard; taking the Divine Word alone as our rule." "Nothing," it has been said, "has ever been written on the subject of Christian union that surpasses in strength and clearness this document. It at once became the Magna Charta of the movement."

**Christian Church
(Disciples of
Christ).**

Just about this time, the Campbell family finally arrived in America. Alexander Campbell entered at once into his father's plans; and owing to his greater talents for leadership, soon became the active head of the movement. But it was the heart and mind of Thomas Campbell that had conceived and formulated its principles. He lived to see a great body of disciples pledged to the system he inaugurated, closing his earthly career in 1854.

**Albright
(1759-1808).**

About this same period, the church known as the Evangelical Association took its rise in eastern Pennsylvania, under the labors of Jacob Albright. He was born near Pottstown, Pa., in 1759. When about the age of twenty, he went to Lancaster County and entered into the business of making brick and tile. He became known as the "Honest Brick-Maker."

Though brought up in the Lutheran faith, he had never taken much interest in religion till the year 1790, when he lost several children by death. He was profoundly affected by their loss, and some time after was converted through the efforts of Adam Riegel, an independent lay preacher. Soon afterward he joined the Methodists.

He found this church congenial, but left it later to become a preacher among the Pennsylvania Germans. The Methodist Church did not see fit, at that time, to take up any work among Germans, believing that their language would soon become extinct in America.

Evangelical Association Formed. Albright's converts were widely scattered over the country; he knew they must be united into some sort of organization if they were to be kept from falling away, so he began to organize classes in various neighborhoods, with class-leaders to hold regular prayer-meetings. From that time the work began to increase; and in 1802 the first "Big Meeting" was held at Colebrookdale. This was in the nature of a protracted meeting.

In 1807 the first regular conference of Albright's followers was held. "There were present five travelling preachers, three local preachers, and twenty class-leaders and exhorters—twenty-eight in all." They adopted temporarily the name of "The Newly Formed Methodist Conference." Later they accepted the title of "Albrights," by which they were popularly known; and finally decided to be called "The Evangelical Association." The United Evangelical Church was formed from it by a division in 1891. Albright, who was the first bishop of the Association, died the year after his election, at the age of forty-nine.

**George Fox
(1624-1691).**

A religious body unique in many ways at the time of its inception was the Society of Friends. Its founder, George Fox, was of English birth, the son of a pious Leicestershire weaver. In youth he "was endued with a gravity and stayedness of mind that is seldom seen in childhood." "When I came to eleven



*Upper, THOMAS CAMPBELL
Lower, GEORGE FOX*

years of age," he says, "I knew pureness and righteousness."

**A Seeker
After Peace.**

A crisis in his experience came at the age of nineteen, when he was asked to drink by some young men who were "professors" of religion. Leaving the room, he spent a sleepless night, the precursor of many troubled days. He was oppressed by the evil about him, and his own sense of helplessness. He fasted, prayed and studied his Bible. He asked advice of various clergymen. One advised him to take physic; another to chew tobacco and sing psalms; another he found to be "an empty cask." At length, "when all my hopes in men were gone, I heard a voice which said, 'There is One, even Christ Jesus, that can speak to thy condition'; and when I heard it, my heart did leap for joy."

**Spread of His
Teaching.**

Soon after he began to preach, and within seven years had sixty men and women associated with him as preachers. By the time he was thirty, the doctrines he taught had spread over England, Scotland and Ireland. "In 1655 many went beyond seas," and "in 1656 truth brake forth in America." By 1660, he mentions most of Europe, beside Turkey, Jerusalem, the West Indies, Virginia and Newfoundland, as having been visited by Friends. There seems to have been no organized plan for these missionary tours; they went where the Spirit led them, following the doctrine

of the "Inner Light." They were first called "Children of the Light," but were nicknamed Quakers, because Fox once bade a Justice quake before the Lord.

"In Stripes, In Imprisonments, In Tumults."

Fox protested against slavery and war; declared the taking of oaths forbidden by Christ; would doff his hat to none but God, nor call any individual by the plural "you," a term at that time much used in flattery. He called upon people to separate themselves from the world and seek salvation in Christ. These convictions brought him and his followers into heavy persecutions, and he spent many years in foul English prisons.

"Their zeal was such in those early days that the term Quaker meant, in the minds of a large number of outsiders, a people who were a terror to their religious opponents, an unanswerable puzzle to the magistrates, and whose frenzy neither pillory, whipping-post, jail nor gallows could tame." In America as well as in England, Friends were whipped, imprisoned and branded for their beliefs, and some were even hung.

Fox in America. To encourage the faithful in America, George Fox made a visit to these shores, travelling twice over the country from Massachusetts to Carolina, wading swamps, swimming rivers, and facing storms at sea. Great multitudes flocked to hear him. It is said that the

numbers of the Society in America were about doubled by his mission. Many Indian chiefs were greatly impressed by his eloquence, believing him to be inspired. William Penn said: "He had an extraordinary gift in opening the Scriptures. But, above all things, he excelled in prayer."

The "Holy Experiment."

Pennsylvania was the most famous of Quaker settlements.

"Our first concern," writes one of Penn's companions on the "Welcome," "was to keep up and maintain our religious worship." At first meetings were held in private houses, but soon meeting-houses were built. Schools and a printing-press were established and "a population of 7,000 collected in less than three years." Like Rhode Island, it became the refuge of the persecuted.

"Thus the seventeenth century closed with congregations of Friends established in all of the colonies under the English rule, while in Pennsylvania they were the controlling element, and in the Jerseys and Maryland they had much influence in modifying legislation."

Death of Fox.

George Fox died in London in 1691. Zealous, but always reverent; meek, yet fearless; modest, though marvelously successful; a mystic, yet a leader and organizer—such was the founder of the Society of Friends.

Alexander Whitaker. To these leading Protestant bodies which evangelized North America, we must add the Protestant Episcopal, the American daughter of the Church of England. This denomination was especially strong in Maryland and Virginia, where it claims the very earliest Protestant preacher to the Indians—Alexander Whitaker, who baptized Pocahontas. “He left station, wealth, the sure prospect of preferment, and many cultivated friends, to help bear the name of God unto the Gentiles.”

V.

HOME MISSION MOVEMENTS AND LEADERS

“Look from Thy sphere of endless day,
O God of mercy and of might!
In pity look on those who stray
Benighted in this land of light.

“Send forth Thy heralds, Lord, to call
The thoughtless young, the hardened old,
A scattered, homeless flock, till all
Be gathered to Thy peaceful fold.

“Then all these wastes, a dreary scene
That makes us sadden as we gaze,
Shall grow with living waters green,
And lift to heaven the voice of praise.”

—*William Cullen Bryant.*

“O beautiful for pilgrim feet,
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness!
America! America!
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law!”

—*Katherine Lee Bates.*

V.

HOME MISSION MOVEMENTS AND LEADERS

Has It Been a Failure?

It is frequently charged that the Protestant Church in America has failed in her mission, in view of the millions yet unchurched. We do not attempt to deny that much more might have been done, if all the churches had been constantly alive to their duty and opportunity. But those who apply the brand of failure overlook both the immensity of the task, and the greatness of the work actually accomplished. Some of the notable movements along home mission lines are now to be considered.

Evangelistic Home Missions.

We have seen the great builders of the denominations in America going out usually as lonely itinerants. Later we observe missionaries seeking the Western frontier in larger companies. The history of Congregational missions furnishes a fine example of this. In 1829, seven young men in Yale Theological Seminary "signed their names in solemn pledge" to go as missionaries to the opening territory of Illinois.

This "Illinois Band" was followed in after years by the Kansas, Iowa, Dakota and Washington Bands. Other denominations also sent large companies, such as the "Great Reinforcement" of the Methodist Church, commissioned for Oregon in 1839. Often they led the way for whole colonies of Christian settlers.

**Educational
Influences.**

After occupation quickly came education. Each religious body soon began to establish colleges for the training of preachers and teachers. The early universities all arose for this purpose, though most of them are not denominational today.

In state universities, a home mission device to offset the lack of religious teaching is the Bible Chair Movement, originated by the Christian Woman's Board of Missions. It consists in professorships at state institutions, for teaching the Bible and related subjects. Such a chair was first established at the University of Michigan, afterwards at the universities of Virginia, Kansas and Texas. In two of these institutions certain studies of this department are credited for graduation. Other religious bodies have adopted this plan with various modifications, the Presbyterians having such work in thirty state universities.

Wherever the government school fails to reach, there the mission teacher has been busy—among the neglected and backward races, such as the Indians and negroes; among the isolated mountaineers, and in new territory, such as Alaska and Porto Rico. Those too young for public school are reached by mis-

sion kindergartens, and those above school age, by means of night schools. Much aid in the banishment of illiteracy among negroes has been given by the Fireside School plan, originated by the Baptists; and among the mountain people, by "Moonlight Schools," conceived in the mind of a graduate of a mission school under the Christian Woman's Board of Missions, and now adopted by the government. Its attitude on this question of public education alone should be sufficient to mark Protestantism as a great constructive force in America.

**Industrial
Training.**

This educational work has sought to train not the head alone, but the hand as well. The home mission teacher has been in large measure a civilizer. The value of industrial training for the backward element of our population can scarcely be exaggerated. Few if any mission schools lack some industrial features, and many of them make this a large part of their work. Fine service is also rendered in the teaching of English to foreigners in the cities and towns where they congregate.

**Ministries
of Mercy.**

Medical home missions, and the founding of institutions of mercy, such as homes for incurables, defectives, orphans and the aged, and rescue work, form another large branch of activities, almost as needful in our own land as on the foreign field, especially in outlying districts. In the Lutheran Church, all these and

similar ministries are classed under the name of "Inner Missions," and an effective aid in carrying them out is that of the deaconess.

The Deaconess Movement.

The Deaconess movement is not a native growth of American soil; in fact, it is well-nigh as old as the Christian Church. We find traces of it as early as 112 A.D.; and up to the fourth century the deaconess continued to be a valued helper in ministering to the sick and poor. Then the cloister began to absorb the energies of devout women, though many nuns continued to do charitable work.

After the Reformation, the chief experiments with deaconess work were made at first in the Reformed communion, with temporary periods of service. While the Pilgrim Fathers dwelt in Amsterdam, they had "an aged widow as deaconess," who visited the sick, collected aid for the poor, and kept order among the children in church. But organized deaconess work began with Theodore Fliedner, who in 1836 founded the Motherhouse at Kaiserswerth in Germany.

Ten years later the movement was brought to America by a Lutheran pastor, W. A. Passavant. There are now nine Lutheran Deaconess Motherhouses in America; the largest is the Mary J. Drexel Home in Philadelphia. There are also German Evangelical, Reformed, and Episcopal sisterhoods in America; and in 1888 the Methodist Episcopal Church adopted the deaconess idea. It was suggested in 1881 by Dr. J. M. Thoburn (later Bishop Thoburn), a pioneer of the

Methodist Episcopal Church in India, as a solution of many problems in both home and foreign fields. Mrs. Lucy Rider Meyer, founder of the Chicago Training School for City, Home and Foreign Missions; Miss Jane Bancroft, first Secretary of the Deaconess Bureau of the Woman's Home Missionary Society, and her sister, Miss Henrietta Bancroft, were leaders in the opening of the work. The German-speaking conferences instituted their own deaconess work at about the same time. The Methodist work now includes several large Training Schools, nearly a hundred Deaconess Homes, more than a score of Deaconess Hospitals, and about 800 deaconesses and probationers. No more effective agency has been found for combining philanthropy with distinctly religious influences.

The Church and Social Problems.

Social welfare is a comparatively new field for the Church, as an organization, though it might be shown that practically all social uplift and reform have come through workers trained in the church and inspired by her message.

The Presbyterian Department of Church and Labor was a notable step in this direction, originating in 1904. The Methodist Episcopal Church in its General Conference of 1908 adopted a "Bill of Rights" which endorses protection of workers, arbitration in industrial disputes, abolition of child labor, Sabbath rest, a living wage, old age pensions for workers, and the abatement of poverty. The Northern Baptist Convention of 1911 declared for "the control of the natural re-

sources of the earth in the interests of all the people; the gaining of wealth by Christian methods and principles, and the holding of wealth as a social trust—and the exaltation of man as the end and standard of industrial activity." Almost all Protestant bodies have adopted resolutions favoring temperance and other reforms. The Anti-Saloon League is an inter-denominational movement in this direction.

Enlisting All the Forces.

The great Home Mission Boards of the denominations came to organization during the early half of last century. The women were definitely organized for service in the latter half of the century. In the same period began the enlistment of American young people for religious study and service in the Young Men's and Young Women's Christian Associations, the Christian Endeavor Society, and the various denominational societies, such as the Epworth League, Luther League, Baptist Union, etc.

An interdenominational movement for concerted missionary activity is the Federal Council of the Churches of Christ in America, which was organized in 1905 by the representatives of thirty Christian bodies. Its purpose is "to manifest the essential oneness of the Christian Churches of America in Jesus Christ as their Divine Lord and Saviour, and to promote the spirit of fellowship, service and co-operation among them."

The Young People's Missionary Movement became

an organized force in 1902, and was projected as a union agency of the young people's departments of the various home and foreign missionary boards of North America, for promoting missionary intelligence and interest among young people by means of literature, missionary exhibits, conferences, etc. Later, under the name of Missionary Education Movement, it has not been confining its efforts to the young people, but aids missionary education wherever the way opens.

The Y. M. C. A. and Y. W. C. A., while not directly connected with the churches, were founded on a most definite platform of Christian service. The American branch of the Y. M. C. A. abides firmly by the first principles and the Evangelical test as drawn up in the Paris Declaration of 1855, which says:

“The Young Men’s Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour according to the Holy Scriptures, desire to be His disciples in their doctrine and their life, and to associate their efforts for the extension of His Kingdom among young men.”

The first “Ladies’ Christian Association,” organized in New York in 1858, was still more definite, confining membership to women who were communicant members of some Evangelical church. In their conception and object, as well as in much of the work they are doing, these great organizations may justly be classed as home mission agencies.

But the principles of home missions are best exem-

plified in the life and work of real home mission workers; and to sketches of a few standard-bearers of this great army the remainder of our study will be devoted.

PRESBYTERIAN.

The Apostle of Alaska.

"Short, bewhiskered, bespectacled. By inside measurement, a giant." Such is a newspaper writer's terse description of Sheldon Jackson in his prime.

Dedicated to the ministry at the age of four, it was first intended he should go to the foreign field; but, his health not permitting this, he went to Indian Territory, then to Minnesota, and later became pioneer missionary superintendent of Presbyterian work in the entire Northwest, and established many churches over an immense area.

Then he heard the call of Alaska, and went to see the field in 1877. He returned to carry the news of Alaskan need from Atlantic to Pacific, making about 900 addresses in leading cities. In 1884 he became superintendent of missions in Alaska, and thenceforth carried on work there, under most difficult conditions. He travelled over ice-fields where he was attacked by swarms of mosquitoes; established schools and located teachers in places where whales sported at the front door in spring, and polar bears prowled about in winter. He became "preacher, teacher, lawyer, doctor, nurse and business adviser of his people"; cleared ground, built houses, organized town governments. He was largely instrumental in securing territorial



DR. GUERRANT AND SOME OF HIS DEAR
MOSQUITO FIGHTERS



SHELDON JACKSON

government and a school system for Alaska. He also made explorations of great value to the government, and sent over twenty annual reports on education to Washington. His best known work was the introduction of the reindeer into Alaska, to provide the natives against famine. The sum of his journeyings during his half century of service was about 1,000,000 miles.

A Brave Woman. When Dr. Jackson went to Alaska the first time, he felt that he dared not awaken the hopes of the Alaskans and leave them only with promises; he must take them a teacher. He found a volunteer in Mrs. A. R. McFarland, who went with him to Fort Wrangell, Alaska, and remained there to teach in the school already opened by Philip McKay, a Christian native. For seven months she was the only Christian teacher in Alaska, and for five months longer she was alone at Fort Wrangell. She taught in an old dance-house, with a native assistant, an interpreter, four Bibles, four hymn-books, three primers, thirteen First Readers, and a wall-chart, as her entire equipment. Her duties were those of a civilizer as well as a teacher. She presided at a law-and-order meeting of natives; snatched tortured girls from the maddened heathen at a devil-dance; conducted Sunday services and funerals; sheltered girls whose parents wanted to sell them, and constantly kept writing home for the help that was so long delayed. At last the longed-for minister arrived, and Mrs. McFarland could give herself to teaching, sew-

ing-schools and home visitation. She served twenty-two years, at Fort Wrangell and afterwards at Sitka.

The Lumber-jacks' Francis E. Higgins was born in Sky-pilot. Toronto, Canada. Becoming a

Christian while quite a young man, he organized a semi-weekly prayer-meeting in a schoolhouse. Nine of the young men who attended these meetings became preachers. At the age of twenty-five he was licensed to preach. He labored at first under the Methodist Church, but in 1895 entered the service of the Presbyterian Church at Barnum, Minn. "It was at Barnum that he found himself and his beloved lumberjacks. Here he learned of the roaring 'riverpigs' and wilful 'timber savages,' and the unconventional love of his heart went out to them with a desire that was steadfast to the end. The unchurched foresters became his hearers, and by the swift-flowing streams and in the low-built bunk-houses he declared to them Christ's way of salvation." In 1902 he gave up a regular charge to devote his whole time to camp work.

No more picturesque figure has ever flashed across the home mission screen than that of Higgins, tramping with his pack from one logging camp to another, preaching with a barrel for a pulpit, dragging men from the saloon and the gambling table by physical force at times; no formal exhorter, but a real brother to men. He died at the age of forty-nine.

Sisters in Service.

A beautiful ministry was that of Misses Sue and Kate McBeth among the Nez Perces Indians in

Idaho. The elder sister, a teacher of high ability, was first a worker among the Choctaws in Indian Territory; then a Civil War nurse; then a mission worker for ten years in St. Louis. After a severe illness, she took up work among the Indians again, though partly paralyzed. She taught first in a government school at Lapwai, Idaho; the Jesuits there complained that she taught religion, so she moved to Kamiah, where she gave herself to the training of Indian young men for the ministry. She has often been called "a whole theological seminary in herself."

After her death her sister, Miss Kate, who had heretofore devoted herself chiefly to the women and children, took up her sister's work of training young men for ministers, elders, deacons and Sunday-school workers. Today in that region, six Nez Perces churches, with native pastors and officers, attest the work of these devoted sisters. Miss Kate died in 1915, after thirty-six years of service.

A Worker Among Mormons. In November, 1915, slipped quietly out of this life "the one man most feared and hated by the Mormon hierarchy"—Samuel E. Wishard. Born almost ninety years before, in an Indiana log-cabin; starting to college at twenty-one, with a capital of \$20 loaned by an elder brother; serving for over a quarter century in various churches, while conducting an ever-

growing evangelistic work through the Middle West, he was appointed in 1883 synodical missionary for the state of Kentucky. In these isolated regions, especially among the mountains, he traveled over 40,000 miles in a little over four years.

In 1890 he received a similar appointment for Utah, and set himself to breaking the power of Mormonism by two weapons—teaching and preaching. The educational work prospered greatly under his oversight, in spite of much opposition. At one period during his work the Presbyterian mission schools in Utah numbered 2,300 pupils, many of whom became mission teachers, and some preachers. The evangelistic work was carried on in a “gospel tent,” carried from place to place for holding meetings. The Mormon leaders resented his work bitterly, but he succeeded in organizing thirty-four congregations and establishing a college during his term of service, which ended with his retirement at the age of eighty.

METHODIST EPISCOPAL.

A Black Man Who Helped the Red Men.

The first missionary of the Methodist Church to the Indians was John Stewart, a negro. One night, praying in a grove, he thought he heard voices calling him from the Northwest. He took this as a call to preach to the Indians. At Upper Sandusky, he found the Wyandot Indians, drunken and pagan in habits. The only man he could find as

interpreter translated under protest, adding, "This is what he says, but I don't believe it, nor care." Stewart, however, succeeded in converting him.

The first congregation consisted of one old squaw. At the next, an old man was added. By Sunday there were seven or eight. Then a great war-dance took place, and Stewart took the opportunity of speaking to the assembled Indians. Afterward he asked all who were well disposed to shake hands with him, which they did, Chief Bloody-Eyes setting the example. Many chiefs were converted under Stewart's ministry.

He was much opposed by Roman Catholics, who told the Indians Stewart was no priest and had not the right Bible. At length helpers were sent him, and by 1822 the Wyandot Mission was prospering, with a church of 200 members, schools, a farm and a saw-mill. These were the Indians so much beloved by Bishop McKendree.

**A Cheerful
Itinerant.**

Jesse Lee, though a native of Virginia, is best known as a pioneer of Methodism in New England.

A man of large mould, physical and spiritual, he came into his Connecticut circuit riding one horse and leading another; and a rumor arose that "a Methodist was coming who weighed 300 pounds and rode two horses."

"No man of less cheerful temperament could have brooked the chilling treatment he encountered while travelling the New England States without a colleague, and without sympathy." At Norwalk, refused a house to preach in, he asked for a deserted building; denied

again, he asked to preach in an orchard, but was refused lest he should "tread the grass down." He finally preached under an apple-tree by the road. On Boston Common he preached under an elm.

His eloquence and fine singing attracted great crowds. The president of Yale with many students came out in a rainstorm to hear him. But nine weeks of daily preaching effected not a single conversion, and after seven months he had formed but two classes, with a total of five members.

Sixteen years later, on a return visit, he found thousands of Methodists, sprung from this small beginning.

**An Apostle of
Liberty.**

About the middle of the eighteenth century, a "leading Maryland family, possessing broad acres and many slaves," named their little son Freeborn Garrettson. After he grew up, he heard the preaching of Methodist itinerants, and was converted; he tells us, on horseback. His first act was to go home and free all his slaves.

He soon began preaching from the Carolinas to Nova Scotia. He met with much opposition, especially because of his views on slavery; he was interrupted in his sermons, threatened by armed men, and one of his friends was shot (though not mortally) for entertaining him. Once he was struck from his horse by a blow with a club, and lay senseless. "With his face bruised and scarred, and sore wounded, he preached that night from his bed, and next day rode many miles

and again preached twice with power." In fifteen months he added 1,300 to the church in Delaware. In that state he was thrown into jail for two weeks, but later he preached to over 3,000 people near the same spot.

He died in his seventy-sixth year, having made provision in his will for a missionary to carry on the work he laid down.

**A Colonizer of
the Coast.**

In the spring of 1834, Jason Lee set out "on his way to the Flat-head Indians on the other side of the Rocky Mountains." On July 27th he held the first religious services west of the Rockies. The Willamette Valley was selected as the site of the mission.

Only a few of the labors of this pioneer can be mentioned. He formed a cattle company to import stock for the settlers. He prevented the first attempt to begin the manufacture of liquor in Oregon. He travelled widely, spreading information about Oregon, and securing large funds for the work. He drafted a memorial to Congress asking for the organization of Oregon as a territory.

The "Great Reinforcement" sent to Oregon in 1839 consisted of forty-nine persons; to avoid the overland trip they were sent around by way of the Hawaiian Islands. They entered the Columbia River in May, 1840. A settlement was now made at Puget Sound, where the first Fourth of July celebration west of the

Rockies was held in 1841. The first school established on the western coast was planted there by Jason Lee; the church at Willamette Falls was the first erected in Oregon, and Lee's residence was the first dwelling built in Salem, the capital of the state.

Elect Ladies.

A small beginning of great things was the work of Mrs. Jennie Hartzell. While her husband (afterward Bishop Hartzell) was pastor in New Orleans, she became unofficially a helper of the negro women in that city. Later, Mrs. Elizabeth Lowndes Rust, whose husband was an officer of the Freedmen's Aid Society, became interested in Mrs. Hartzell's work, which by that time was reaching over 500 girls and women, and required the services of seven missionaries, who conducted thirteen schools, and visited about 150 homes weekly.

It was at first hoped to carry on this work in connection with the Freedmen's Aid Society, or the Woman's Foreign Missionary Society, but this was found impossible for legal reasons; the final outcome was the organizing, in 1880, of the Woman's Home Missionary Society of the Methodist Episcopal Church. Its first president was Mrs. Rutherford B. Hayes, then Lady of the White House; its secretary for many years was Mrs. Rust, whose untiring labors of tongue and pen, and journeys of many thousand miles, did much to build up the work. The Washington Training School for Missionaries is named for Mrs. Hayes; one of its chief buildings bears the name of Mrs. Rust.

LUTHERAN.

A Pennsylvania Pioneer.

When the Lutherans in Pennsylvania wrote to Halle to ask for a minister, they said, "There is not one German Lutheran preacher in the whole land, except Caspar Stoever, now sixty miles distant from Philadelphia." This "indefatigable missionary," John Caspar Stoever, Jr., came to America in 1728, aged twenty-one. Though not then ordained, he preached and baptized because of lack of ministers; after two years he was ordained in the barn used as a church at New Providence.

All over eastern Pennsylvania he organized churches, "at almost every crossroad, wherever there were any number of Germans." Those were dangerous times, and the people came to church armed against wild beasts and Indians. Sentinels watched during service, and it is said that Stoever used to take his gun with him into the pulpit. There were no stoves in the churches, and sometimes a fire was built of logs outside, where the people would warm themselves before going in.

He lacked the large vision and executive ability of Muhlenberg, but did much to prepare the way for him. His eventful life of seventy-five years, strong and stormy, was that of a typical pioneer in those rude and perilous days.

A Dane in the Great Northwest. The first ordained minister among Norwegian Lutherans in America was Claus Clausen, a native of Denmark. A theological student at the age of twenty-one, he went to visit in Norway, and heard letters from Norwegian emigrants, telling of their spiritual need, and the fact that their children were growing up uninstructed in the faith. Clausen immediately returned to Denmark, married, and set sail with his bride for America.

He was ordained in 1843, and installed pastor of the first Norwegian church in this country, at Muskego, Wisconsin. "Zealously and faithfully he administered to the spiritual wants of the pioneers, travelling continually between the small and scattered settlements throughout the Northwest." He was president of the first Norwegian Synod, organized in 1850.

When the question of abolition became a burning one, a controversy over it arose in the Synod, Clausen standing practically alone against the belief that slavery was sanctioned by Scripture. Finding himself in the minority, he left the Synod to form another Lutheran body, the "Norwegian-Danish Conference," becoming its first president. During the Civil War he served as chaplain of the 15th Wisconsin Regiment. His entire life of pastoral service covered more than forty years of activity, largely missionary.

A Shepherd Among Swedes. A Swedish pioneer was Tuve N. Hasselquist, who in 1852, after preaching in his native land for thirteen years, heard that there was but one Swedish



"Santa Claus he never come to our house."



Lutheran Deaconesses in German Hospital, Philadelphia

missionary working among his countrymen in Illinois, and decided to go to his assistance.

When Hasselquist and his wife arrived at their new charge, in Galesburg, Ill., they found there was no church property and no parsonage.

"To begin with they lived in two small rooms of a house, the other half of which was occupied by a drinking man and his wretched family. . . . At first they had no furniture to speak of. They slept on the floor and their table was the chest in which Pastor Hasselquist kept his precious books. The roof leaked badly and in rainy weather the floor was covered with water."

Undismayed, they took up their work, and in one year added 165 members. A chapel was purchased, which soon had to be enlarged. The missionary's journeys extended to all parts of the middle west, wherever Swedes were settled. He became an organizer and leader, the editor of two papers, and finally president of Augustana College and Theological Seminary. He continued to preach and teach till his death, at eighty-five.

**A Pioneer of
Inner Missions.**

"The idea of sitting down in one spot, having the same round of duties from week to week and year to year, is to me very melancholy. I always longed to be a gospel ranger, to go from place to place assisting my companions in labor, or laying a foundation on which others might build."

So wrote William A. Passavant, and made it good.

Whether a student at Seminary, going up to preach in the neighboring mountains; or serving a church in Baltimore, establishing new Sunday-schools all around him; or taking a struggling church in Pittsburg, to build it into a mighty one, five new churches being its offspring in ten years; or initiating those works of mercy which may be classed under the title of "Inner Missions," he was ever a true missionary pioneer.

He first introduced deaconess work into America from Germany, organizing the "Institution of Protestant Deaconesses of the County of Allegheny." His labors and faith founded hospitals at Pittsburg, Milwaukee, Chicago and Jacksonville, Ill., and orphanages at Rochester and Zelienople, Pa., and Mt. Vernon, New York. He was leader of the movement that established Thiel College; founder of the Pittsburg Synod; and for fifty years an editor of various church papers, including the *Missionary*, the *Lutheran and Missionary*, and the *Workman*. The Synod he organized was known, from its zeal in mission work from the beginning of its history, as the "Missionary Synod." He was also the leading organizer of the General Council.

A Notable Family.

A remarkable family in Lutheran annals is that of the Henkels, preachers for five or six generations. Their ancestor, Gerhard Henkel, chaplain to Duke Maurice of Saxony, was exiled when the Duke became a Roman Catholic. He was the first Lutheran

preacher in Virginia, going from there to Germantown, Philadelphia.

The family has been located for the most part in Virginia and North Carolina. Several of them have been prominent in pioneer mission work; the most noted is Paul Henkel, who traversed Virginia, Tennessee, Kentucky, Indiana, Ohio and the Carolinas on preaching tours, on horseback or in a two-wheeled "gig," for twenty years. When a log church was to be built at New Market, Va., he helped fell the trees and erect the building, while his wife cooked in the open field, in wash kettles, the meals for the men who came to the "log raising." The energetic preacher also "made a trip with a one-horse cart to Philadelphia, 300 miles distant, for glass and a bell, which some friends in that city gave him for the new church." He was also, like others of the family, the author of a number of books.

A Man of Vision. Samuel Bacon Barnitz entered the Lutheran ministry in his twenty-fourth year. He accepted a call to a mission at Wheeling, W. Va., which had been without a pastor for more than a year. There were but sixteen members; they had no church building, but leased an "old, dilapidated, dirty" building in one of the worst sections of the city. When he left it after twenty years of ministry, it had its own church home, was self-supporting, and had a model Sunday-school of over 500. He had also established a Home for destitute children in Wheeling.

He resigned to accept the position of Travelling Secretary of Missions in the West. He pushed the missionary frontier of the Lutheran General Synod from Nebraska to the coast, during the twenty-one years of his service. It was he who advised the newly formed Woman's Missionary Society of the General Synod to take California as its special field, and in twenty years, sixteen churches were organized.

His last message was, "Occupy, *occupy, OCCUPY!*" "When shall we have another so unique, so filled with longings unutterable for the scattered children of the Reformation?"

BAPTIST.

A Bringer of Bibles John Mason Peck, son of a Connecticut farmer, became a Baptist preacher in New York State;

drawn to home mission work by reading David Brainerd's *Memoirs*, and by learning the spiritual needs of the newly acquired Louisiana Purchase; and in 1817 started west with his family in a one-horse wagon. It took them one month to go from Philadelphia to Pittsburg, three weeks longer to cross Ohio. After that they had to leave the wagon and travel by boat, being almost wrecked on the trip.

Reaching St. Louis, they found an unchurched population, an open Sunday, and a dearth of Bibles. Peck first secured a box of Bibles from Connecticut, and then rented a room and began teaching and preaching, presently organizing a church, a day school, and a

Sunday-school for negroes. Later he travelled through Illinois and Missouri, often among people of the poorest "squatter" type; in three years he established over fifty schools. He became an agent of the American Bible Society, and distributed many copies of the Scriptures. He began the publication of a religious newspaper, "The Pioneer." He visited churches, camp-meetings and other gatherings of Baptists, and in conjunction with Jonathan Going, of Massachusetts, established the American Baptist Home Missionary Society. He also raised funds for a seminary.

**A Settler
of Oregon.**

Hezekiah Johnson was born in Maryland, the family afterward moving to Ohio, where he grew up

and entered the ministry, first preaching in country school-houses. He once had the door locked on him, because of a fervent missionary sermon he had preached. He accepted an appointment to a circuit in Iowa, where he founded many churches, travelling on foot or horseback. His success here led to his being sent to Oregon. The journey was made with ox-teams, and took six months. There was but one Baptist Minister there, beside himself and Rev. Ezra Fisher, who accompanied him. In 1848 they dedicated the first Baptist meeting-house on the Pacific Coast. When the ground was first obtained—donated by the proprietor of Oregon City, Dr. John McLaughlin—there were but seven members of the congregation, and a sum of \$350 subscribed for a building; but the next year they had their church home, simple and unpre-

tentious. Hezekiah Johnson's salary as pastor was 100 bushels of wheat a year. He labored in Oregon for twenty-one years, founding a number of churches. "He was pronounced in his advocacy of missions, of total abstinence, and of freedom for the negro."

A Herald of Hope to the Negro. On the eve of Jan. 1st, 1863, in Rockford, Ill., a jubilee watch-meeting was held to celebrate the Emancipation Proclamation, about to go into effect. There first sounded in the heart of a girl student of Rockford Seminary the call to help the negro. The girl's name was Joanna P. Moore.

She spent eight years in service to the freed negroes on Island Number Ten in the Mississippi River, and in the Orphanage at Lauderdale, Miss., laboring there through a cholera epidemic. In 1873 she went to New Orleans, spending nine years there in house-to-house visitation, teaching negro mothers and children, establishing mothers' schools and training classes, as later in Memphis, Baton Rouge, Little Rock, Nashville and other cities.

Her greatest work was the establishment of the "Fireside School"—a plan of work including the study of the Bible by parents and children in the home; Parents' Meetings for mutual help; Sons' and Daughters' Meetings, in the church or private homes; Sunshine Bands, or Childrens' Meetings in private homes; Bible Bands, for daily study—not mere reading—of the Bible; distributing good literature, and giving industrial training in the home. In such ministry Miss

Moore spent over forty-five years. She died in April, 1916, and was buried in the colored cemetery at Nashville, Tenn., that the people she loved might feel her still among them.

**An Efficient
Worker in Cuba.**

Anna M. Barkley was first prepared for foreign mission work, and spent five years in India. Returning from there, she gave fourteen years of happy, successful service among colored people in Memphis; but when the call came to the opening West Indies, she was ready with the cheerful response, "Myself and my wheel for Christ in Cuba."

She reached her new field in November, 1900, and began work among the young people in the church at Santiago. Soon after she started services in El Caney, a veritable heathen village. The Sunday-school she organized there had an average attendance of between eighty and ninety before the year was out. She soon had schools in seven places, visiting them each in the week. In some she had only house-to-house visitation at first; in others, Sunday-schools, sewing classes, and Home Departments for the older people. She wrote, "I have not yet preached a sermon; but sometimes I have come dangerously near the line." For the young people she organized "What I Can" Societies; out of the one in Santiago have come several young women who have taken courses in the Baptist Training School in Chicago, and gone back to Cuba as missionaries. Miss Barkley was recently obliged

to leave Cuba on account of her health, and has since been working among Spanish speaking people in Southern California.

Two Brave Teachers.

One of the most important Baptist mission institutions, Spelman Seminary, was founded by two New England women, Harriet Giles and Sophia Packard. They met in school at New Salem, as teacher and pupil, and became close friends. Both became active in the Home Mission Society in a Boston church. On a trip South, Miss Packard's illness at New Orleans brought Miss Giles to join her; and, though middle-aged, they determined to undertake work for the help of negro women. They were finally commissioned to teach, if they could secure their own salary; and going to Atlanta, Georgia, they opened a school in a basement.

It was not at first received with favor by the white people; but "it soon became evident," writes an Atlanta editor, "that these brave, unselfish handmaidens of God were actually making better negro girls, girls more intelligently industrious, more reliable, more trustworthy in life and character . . . Today, a miniature world is planted under the banner of Spelman Seminary for the best possible preparation of negro girls for every relation of life." Miss Packard passed away after ten years' service. Miss Giles lived to open the twenty-ninth year of the Seminary, a month before her death.

The Heroine of Saddle Mountain.

A most delightfully original home mission worker is Isabel Crawford, in whom deep devotion to her Indian friends, and a keen sense of humor, are most delightfully balanced. She was a Canadian girl, who learned to know the Indians while her father was head of "Prairie College," in Manitoba. She attended the Baptist Missionary Training School in Chicago, and in 1893 began work among the Kiowas, first at Elk Creek, afterwards at Saddle Mountain.

How she came to the latter place, fifteen miles from any church; how the Indians marvelled at the "one white woman, all alone with Indians, and no scared!"; how she lived in a tepee, soaked by rain and pillaged by pigs; how she organized the society called "God's Light on the Mountain," and how they began to work together for a "Jesus House"; how they went to Rainy Mountain to cut grass for a payment on the new church; how the women stood all day long at the quilting frames, tying off nine comfortables, and earning thereby \$37; how at last the cornerstone was laid; how they organized the Sunshine Mission, to take the gospel to the Hopi Indians—these are mere suggestions of a most fascinating story.

FRIENDS.**A Friend of the Red Man.**

The Society of Friends has always been active in Indian mission work. George Fox advised, "Let them know the principles of truth, and salvation,

and how Christ died for them." Penn wrote, "I had in view the glory of God by the civilization of the poor Indians, and their conversion to Christ's kingdom."

Their pioneer Indian missionary, Thomas Wistar, gave his time, substance and friendship for fifty years to the red man. His sympathetic understanding of the Indians led to his appointment as United States Commissioner under different administrations—"a service which involved much difficulty, arduous and self-sacrificing labor." The Indians trusted him because he had invariably been just and truthful toward them. Again and again they chose him as their intercessor with the government. Once, when treaty measures seemed about to fail, the chiefs exclaimed, "Send us the *Man-with-a-tear-in-his-eye*. We will do what he tells us."

A Blind Evangelist.

Among the neglected mountain-eers of North Carolina there came riding, about thirty-five years ago, a blind missionary, named David E. Sampson. "He began his work on horseback, holding meetings in school-houses and visiting families." Thus he organized many little churches in isolated places. Much of his work was also done by means of tent-meetings.

"When he travelled by team his wife or one of his children would be eyes for him, reading to him along the way where the road was smooth enough to permit." In this way, through mountain passes and over swol-

len streams, he reached the foot of the Blue Ridge in Virginia, and opened a school for mountain children in a lawless district. In six months he had the whole country-side gathered harmoniously at a school exhibition, to hear the children give recitations on peace and prohibition! The outlaws had been won to Christ by the blind Quaker missionary.

The Indian Children's Foster-Parents.

Charles Kirk and Rachel Hollingsworth were married in 1858. Twenty years later they went to the Wyandotte Government

School as superintendent and matron. "They were in charge of this school for six years. From 85 to 125 children were clothed, fed, nursed, instructed in practical domestic science, farming, school work, public speaking, editing and printing a little school paper, and first always, taught of the love and care of God." The Kirks wrote out and printed on their hand press a simple "Confession of Faith" for the Indians. Their first wedding, that of a Seneca chief, was in a house so low that Dr. Kirk could only stand erect between the beams! "The home established that day by that Christian ceremony became a centre for prayer and preaching." In 1884 they took up mission work under Friends in Indian Territory. After Dr. Kirk's death, his wife became superintendent of Indian mission work under Friends. She worked thirty-seven years for the Indians.

GERMAN REFORMED.

An Organizer of the Middle West. John Jacob Larose was descended from a noble French family, who were driven by persecution to

America. His early years were spent on his father's farm in Pennsylvania. In 1776 he enlisted in the Revolutionary Army, and took part in the Battle of Trenton. After returning from the army he went to North Carolina, where he was married, and having studied privately for several years, was licensed to preach.

He felt strongly the missionary call, and in 1804 "took his family and all his possessions, with a four-horse team, and after a six weeks' journey, travelling over 700 miles," he reached what is now Miamisburg, Ohio. Here he began preaching in private houses, and presently organizing congregations. In later years he toured Indiana and Kentucky, seeking scattered members of the Reformed Church. He preached about fifty years in all, and spent his last years in meditation and prayer, passing away in his ninety-first year.

A Pittsburg Pioneer.

John William Weber was born in Germany in 1735, and came to America about 1764. He first

preached to destitute Reformed congregations in Eastern Pennsylvania; later he was called to the western part of the state, to preach at four points—one of them Pittsburg, where as yet there were no "public buildings as houses for worship." He could get no

suitable dwelling, and had to rent an old house so open and exposed that he and his family almost perished of cold during the winter. Later he bought 100 acres of land, on which to make a home for himself, his wife, and eighteen children. It was many years before he could clear his farm of debt. He met his appointments on horseback, usually armed with musket or horse-pistol; his congregation stacked their guns at the church-door, and left a sentinel there. He died in 1816, aged eighty-one.

A Pathfinder of Righteousness.

Samuel Weyberg, son of a Reformed pastor of Philadelphia, crossed the Mississippi in 1803, preaching the first Protestant sermon ever delivered west of that river. He went into "a country inhabited by Indians, backwoodsmen, buffaloes, wolves and bears; a country where the land had first to be cleared, where all roads and paths had to be made; a region forty miles from the place where meal and flour could be bought, and without any mail conveniences." There he travelled from place to place, preaching in German or English, frequently in private houses, and administering the sacraments. He laid special emphasis on the instruction of the young in the catechism. His people had the good reputation of being punctual in paying debts and keeping promises; lawsuits were rare among them. He died of cholera in 1822, after ministering faithfully to his stricken parishioners.

VI.

A HOME MISSION HONOR ROLL.

“If the pulpit ever wears out, by much preaching, the eleventh chapter of Hebrews, we can find a new roll-call of heroes in the record of home missions. Nor is there any volume on chivalry or knighthood that will surpass these wondrous volumes.”

—Quoted in Stewart’s *“Life of Sheldon Jackson.”*

“I cared not where or how I lived, or what hardships I went through, so that I could but gain souls to Christ.”

—David Brainerd.

“It pays to follow one’s best light—to put God and country first; ourselves afterward.”

—Samuel Chapman Armstrong.

VI.

A HOME MISSION HONOR ROLL (Continuing sketches of Home Mission Leaders.)

CONGREGATIONAL

A Man of Ten Talents.

A most remarkable life-record is that of Manasseh Cutler, born in Connecticut in 1742. A graduate of Yale, he first practiced law, combined with commerce; then studied theology, and for over fifty years served as a pastor. He also studied and practiced medicine, was chaplain in the Continental Army, and then settled down to add science and statesmanship to his varied accomplishments. In astronomy, but still more in botany, he was a careful observer, and discovered some new plants. He superintended the making of the first screw propeller for a boat, and predicted, before Fulton, the use of the steamboat. He had a part in drafting the Ordinance for the government of the Northwest Territory, as the states north of the Ohio were called, and was probably responsible for the anti-slavery clause therein. He was one of the company who founded Marietta, Ohio. He was offered a botanical professorship in the University of Pennsylvania, and was appointed by Washington Judge of the Supreme Court of Ohio; but nothing

could draw him from his pastoral work. He was president of the Salem Bible Society, an important organization in its day. During his last few years, he preached from an arm-chair, dying at the age of eighty-one.

A Martyr of Oregon.

Marcus Whitman was trained for a physician; in 1834 he was sent by the American Board to examine the prospects of mission work in Oregon. He reported a great opening there, and in 1836 he and Rev. H. H. Spalding started with their brides for the new field. Dr. Whitman insisted on taking a wagon, though everybody said it could not be done. He had great difficulties with it but finally got through, leaving the first wagon-trail across the continent. A settlement was made at Waiilatpu; and there, three years later, a visitor to the mission records finding 200 acres under cultivation, a school of forty or fifty Indian children taught by Mrs. Whitman, a grist mill running, and the Indians copying the mission station by cultivating land and raising cattle.

At that time, England desired Oregon, and the United States seemed indifferent. One orator in Congress declared, "The whole of Oregon is not worth a pinch of snuff!" The Hudson Bay Company discouraged settlers from the East. Believing Oregon would be lost to the States, Whitman took his famous ride in mid-winter, crossing icy rivers, sometimes lost in the snow, finally reaching Washington to urge Oregon's claims on the President. Daniel Webster objected that a wagon-road could never be made across the Rockies. Then Whitman was able to say he had made one himself!

He went back with a large company of emigrants, acting as their guide part of the way. A few years later, he and his wife, with twelve others, were brutally massacred by the Indians.

A Desert Home. Stephen and Mary Riggs took their wedding journey from civilization to the wilderness in 1837, arriving after four months' travel at Lacqui-parle, Minn., where Dr. Williamson was already beginning to put the Dakota language into writing. Mr. Riggs applied himself to this work, making a dictionary and grammar, translating the Bible and hymns. Meanwhile he and his wife lived in the unfinished attic of a log-house, with quilts nailed up to keep the cold out. Mrs. Riggs taught the Indian girls English, and showed them how to cook, wash and keep house. In 1843 they opened work at a new point, but their cattle were killed, their horses were stolen, and drunken Indians with guns and knives threatened to tear down their house. They went back reluctantly to Lacqui-parle, which mission now began to thrive better. The meeting-tent was always crowded, the day school was filled, and later a new settlement was formed, with a boarding-school.

They had eight children, eighteen grand-children and six great-grand-children born on the field, of whom fifteen became missionaries. Their oldest son, Alfred L. Riggs, founded Santee Normal Training School. He has been called "The Father of the Sioux." He died in April, 1916.

A Maker of Michigan.

The first marriage solemnized and the first funeral service held in western Michigan were both performed by John D. Pierce, commissioned to this field in 1831. "He was a man of vision, but not a dreamer, adding to intense missionary enthusiasm, practical sense and a knowledge of affairs." With his young wife, he travelled over a large and difficult field, and came to understand in a peculiarly intimate way the needs of this growing commonwealth. He was on the field when Michigan became a state, in 1837, and by the influence of Gen. Isaac Crary was made the first superintendent of public instruction.

"The scheme formulated by the new superintendent was simple but comprehensive, and so wisely drawn that to this day it stands without radical change. It is unsectarian, but provides for the impartial representation of all churches, both in the governing boards and in the teaching force." A state university whose regents were elected by popular vote, and a state-wide system of preparatory schools, were included, and the whole system thrown open in all branches to both sexes. Other new states have since been glad to follow the example of Michigan, building along the lines laid down by this missionary educator.

A Christian Soldier.

At the age of twenty-one he was sent to Williams College, to the guidance of that prince of educators, Mark

In the home of a missionary, on the Hawaiian Islands, Samuel Chapman Armstrong was born, in 1839.

Hopkins. In 1862 he entered the Union Army. He commanded several regiments of colored troops, and became convinced of the powers and needs of the race. "A dream of the Hampton School, nearly as it is, came to me a few times during the war," he has written, "an industrial system, not only for the sake of self-support and intelligent labor, but also for the sake of character."

In 1866 he was placed in charge of a military court at Hampton, which he managed with such fairness that when civil courts were established everywhere else, two years later, this court was kept up six months longer, by request of the community. In 1868 Hampton Normal and Agricultural Institute was founded by him, under the American Missionary Association. In 1870 it was chartered by the State of Virginia, and became independent of any denomination, but has largely retained the missionary spirit of its founder, who continued as its beloved head for twenty-five years.

"A Mighty Moral Architect." Schools for "females" were scarce and costly in the beginning of last century; they taught little but use-

less accomplishments. Then came Mary Lyon, from a poor little Massachusetts farm, with her voracious brain—that assimilated the whole Latin Grammar in three days—and her wise, tender soul, that dreamed and realized Mount Holyoke, the first real college for women.

It was built of the little contributions of New England farmers and townspeople, gathered largely by Mary Lyon's own persuasive enthusiasm. It was established on the plan of a great home, where all the housework

was done by the pupils, and the teachers taught mostly for love. But, above all, its founder and head never ceased to dwell on its first object: "To cultivate the missionary spirit among the pupils; the feeling that they should live for God, and do something." No wonder the home and foreign mission offerings, even in the early days, used to total \$1,000 a year; that during its first dozen years, forty foreign missionaries went out from it, and hundreds of home mission teachers, and home missionaries' wives. A letter from one of them tells how she taught seventeen scholars, boarding eleven of them, in her little Illinois home, sixteen by thirty feet, teaching with her baby in her arms. Miss Lyon's one published work is called "The Missionary Offering."

DUTCH REFORMED.

A Christian Colonist.

Albert Christian Van Raalte was a minister's son, born in Holland, educated at Leyden University and Theological Seminary. He was ordained by the Separated or Free Reformed Church of the Netherlands in 1836. This church was a secession from the State Church, and the government tried to crush it out by persecution. Van Raalte joined these oppressed seceders at great cost to himself. "Possessed of high intellectual gifts and rare eloquence, he turned from the career which might have opened before him in the reigning church, and was often subject to civil process, even to fines and imprisonment."

Coming to America with emigrants of his faith who sought refuge here, Dr. Van Raalte chose Ottawa County, Michigan, for the settlement of his little colony, because a suitable tract of land could be obtained there. His people suffered greatly from poverty and pioneer hardships. But Van Raalte "set an example of unflinching fortitude." Beside building up the Reformed Church in Michigan, he went about through the East soliciting funds for Holland Academy. This institution has since grown into an influential college, which celebrated its fiftieth anniversary in June, 1916.

Teacher, Pastor and Community Helper. The first ordained minister sent by the Women's Board of Domestic

Missions to service among the mountain people was Isaac Messler, then pastor at Ghent, N. Y. He found the field at McKee, Ky., with a school building erected, but not yet opened.

It was opened in January, 1906, and enlarged in 1910; a high school department and a normal course have been added; domestic science, manual training and music are recent developments. Mrs. Messler conducts an industrial department, which distributes clothing to the needy over a large territory. The school library is open to the public each Friday. Duplicate books donated are given to public school teachers in the county. Nor is the religious element neglected. A church and an efficient union Sunday-school are connected with the school. "The pastor has seven classes in Bible study each Monday morning. Three King's Daughters' societies are connected with the mission, and three Christian Endeavor

societies, rural Sunday-schools and preaching stations."

A community work was begun at Gray Hawk in 1905, and has now a cottage for workers, church and hospital. A farm of eighty acres was secured at Annville for an industrial school. Neighborhood betterment is apparent throughout the vicinity.

A Mountain Pathfinder.

William A. Worthington was born in Illinois in 1877. His father was of English descent, a soldier in the Civil War; his mother was a physician, who continued to practice until her death in 1884. The family travelled extensively in search of a healthful climate for the mother, living at various times in Texas, Washington Territory, Idaho and Florida. William Worthington first entered a business career, but the death of his father and his young wife changed his plans, and he took a theological course for training as a missionary.

While under appointment for India and awaiting a chance to sail he found his life-work in the mountains of Kentucky, where the Women's Board asked him to become superintendent of a proposed school at Annville.

"School was begun with forty pupils in the spring of 1910. We have now at Annville a school building well equipped, a chapel, girls' dormitory, parsonage, large barn, boys' dormitory, workshop, blacksmith shop, planing mill and canning factory. The school with 265 seats is kept full, with waiting lists in each room." A church of eighty members, a Sunday-school of 200, and two outlying Sunday-schools also centers of social service, and a prospering village are further results of this work.

An Indian Evangelist.

Frank Hall Wright is the son of Rev. Allen Wright, a full-blooded Choctaw chief, and a cultured woman of New England ancestry. Their son began his work as an evangelist in the East, but felt that his Indian blood called him to labor for his own people. Though infected with tuberculosis, he went in 1895 to the West, under the Women's Board, and has there established five important missions. The first, in Colony, Oklahoma, will appear more fully in the next sketch. The second was among the Apache prisoners of war at Fort Sill—the famous Geronimo's Band. Many of these fierce warriors were won to Christ, including Geronimo himself. A church, school and orphanage were established there.

The Comanche Mission near Fort Sill also became a flourishing church. Then Mr. Wright started for Winnebago, Neb., and rebuilt a work that had lapsed. The fifth mission was at Mescalero, N. Mex. His method was first to preach in the government schools, so as to reach the children. Then he would go and camp among the Indians, visiting from tepee to tepee. Mr. Wright is now in general evangelistic work, but holds annual camp-meetings among the Indians, keeping in touch with them by these yearly visits.

The Red Man's Counselor.

When Frank Hall Wright, the Indian evangelist, was seeking a pastor for his mission to the Cheyennes at Colony, he met Walter C. Roe, then pastor of a Presbyterian church at Dallas, Texas, and became fast friends with him. Shortly after, Dr. Roe's health

having broken, the doctors decided he must have outdoor work, and he accepted a call to the Indians at Colony, where he and his wife labored for a number of years. His last illness was occasioned by a winter visit to Washington in 1912 to urge a fair adjustment of the claims of the Apache prisoners at Fort Sill.

“Iron Eyes,” as the Indians called Dr. Roe, brought to the study of the Indian problem a largeness of vision and judgment which made him the trusted friend of the red man. Never a day passed at the mission without visitors from the tepees to consult with him on all sorts of matters. As other missions were established, the Women’s Board made him superintendent of the work. His wife was no less efficient; the mission lodge, which has done so much for the women and children, was her idea. Henry Roe Cloud, the young Indian preacher, looks upon them as his adopted parents.

A Life Invested. The son of a Japanese “Samurai” is Rev. E. A. Ohori. Early in life he decided to become a business man, and at his own insistence was apprenticed to a silk dealer. Becoming ambitious for more education, he ran away, and came to America as a stowaway, suffering many hardships on the passage. He was discovered and watched, but escaped from the ship at San Francisco by climbing down the cable. He met a man on the streets who directed him to the Japanese Y. M. C. A. There he became a news-carrier, earning fifty cents a month, beside board and meals. He says: “My bed was in the attic, made up of two benches tied together. You can imagine the extent

fifty cents a month covered for my clothing. In spite of all this, schooling was kept up, and also attendance at prayer-meetings and Sunday-school, and Sunday services. Thus the knowledge of English and of Christianity have been steadily gained. And I confessed and joined church in May, 1896. Since that day I changed my purpose in life." After passing through college, while a theological student he was asked to take up work among the 3,000 Japanese in New York. He is now living there with his Japanese bride, conducting a varied ministry which includes much pastoral work, Sunday services, a night school and reading-room.

SOUTHERN METHODIST EPISCOPAL

A Spender of Self.

Though not herself in actual Home Mission service, few workers have been the authors of a larger work

for Home Missions than Miss Lucinda B. Helm, founder of the Home Mission Society of the Methodist Church, South. Daughter of a governor of Kentucky, gifted and cultured, she devoted her talents gladly to the work of organizing a Woman's Department of Church Extension. She travelled, talked and wrote to such good purpose that in her first year as Secretary of the new society, there were ninety-two auxiliaries organized, with 1,595 members. To this was later added the regular Home Mission work. "In four years, schools among mountaineers were inaugurated, work among the Cubans was begun, and some effort at city evangelization organized." After

eight years she resigned as Secretary, and became editor of "Our Homes," the official organ of the society. "Her name is as ointment poured forth throughout the South."

**An Uplifter of
the Black Race.**

George Williams Walker, of South Carolina, volunteered in 1881 for service in the lately established college for educating negro preachers, which the M. E. Church, South, helped the colored M. E. Church to secure, in the years of poverty following the war. When he told his mother God had called him, she wept and said: "Oh, that God had called some other woman's son!" but she did not oppose him. For thirty years he served the negroes of the South as President of Paine College. The school has trained not only preachers, but "teachers, wives and makers of Christian homes."

The personal influence of Dr. Walker meant so much to the negroes that during his last illness the colored people of Augusta presented him an elegant silver service. It was said there was not a negro man, woman or child in the town who had not contributed at least five cents toward it.

**A Lover of
Latin Peoples.**

"St. Mary" was the name lovingly given by her co-workers to Mary Bruce Alexander. Her first missionary work was in Brazil; after five years there, she became Principal of the Wolf Mission School for Cubans at Tampa, Florida. "Promptly she learned Spanish,

easily she got into the hearts and homes of the Cubans; in sickness, in sorrow or in joy she was their best friend." Later she went to pioneer a larger school at Key West, in spite of yellow fever perils; and after coming back to the work at Tampa, found time in addition to learn Italian, and give several hours daily to teaching the Italian immigrants who came to Tampa in large numbers in 1904-5. "Through her ministry an Italian church was established, and the General Board brought an Italian pastor to take charge of the little church formed by this woman with the pioneer spirit."

A Sister of the City.

The first deaconess consecrated by the Methodist Church, South, was

Mattie Wright, who had already given herself to social service in her home at Waco, Texas, organizing there the first Newsboys' Club in the South, also a Mothers' Club. After her consecration she was sent to St. Louis, where her labors in the slum district resulted in the establishment of the great Kingdom House, a centre of helpful activities.

After four years she was sent to Houston, Texas, to work among the foreign-born. She visited in homes, established night schools, taught English to Mexicans, and gathered under her own roof a number of working girls without homes in the city. The business men of Houston esteemed her work so highly that they built a Co-operative Home for Working Women, to extend the good influence. She has later been sent to San Francisco, to open there the Wesley House.

A Lily Among Thorns.

Another deaconess who rendered service, not in the crowded city, but in the lumber camp, was Mae McKenzie. First a volunteer for the foreign field, a serious illness so weakened her heart that she could not go abroad. When the call came for a deaconess in the Arkansas lumber camps, she was chosen as an ideal worker, except for her physical frailty. In two years among the isolated camps, she had won the respect of the roughest man, the confidence of the shyest woman, the adoration of every child. Her clubs and visits helped to mold the new settlement. After two years, a brief illness brought her to the gates of death. In her last two hours, she spoke to more than two hundred people, admitted to her bedside for a last message; and around her casket her Baraca class of twenty boys joined hands and pledged their lives to God's service.

SOUTHERN PRESBYTERIAN**A Shepherd of the Hills.**

A Kentuckian of French Huguenot descent was Dr. Edward O. Guerrant. While a practicing physician, he decided to preach the gospel, gave up his practice, and entered Union Theological Seminary in Virginia. As pastor of a large church in Louisville, he soon began to plead for work among the mountain people. He was made Synodical Evangelist, and served four years, preaching at many unchurched places. Later, for physical reasons, he took a rural charge of four churches;

and while there organized "The American Inland Mission," or "Society of Soul Winners," an undenominational effort to give the gospel to the mountaineers.

"In ten years, 362 missionaries employed by this society held over 22,000 public meetings at 10,069 places, resulting in 6,304 conversions. They taught 879 Bible schools with 39,456 pupils; built fifty-six churches, schools and mission houses, including three academies and an orphan asylum." In 1911 this work was transferred to the Southern Presbyterian Church. Dr. Guer-
rant continued in it till his death, in April, 1916.

**Educator and
Translator.**

The name of Henry Barrington Pratt is honored by all Christian workers among Spanish-speaking

people. A missionary in countries of Spanish speech for a number of years, the translator of the Bible and other religious books into Spanish, he returned to this country because of his wife's health, and took up work among the Mexicans in Texas in 1895. This Texas mission had been founded twelve years earlier by a converted Mexican, and served for some years, first as interpreter and then as pastor, by Rev. W. S. Scott, an American born and reared in Mexico.

Dr. Pratt's peculiar gift to this mission was the training of three native evangelists. While pastor at Laredo, he took into his home three of the brightest young men and prepared them for the ministry, studying the Bible with them, verse by verse. They all became devoted and efficient preachers.

Master Workmen. About eighteen years ago, two young kinsmen from an Alabama town attended the Theological Seminary at Louisville, Ky. They became impressed with the needs of the colored people, and had soon organized a mission with six students for teachers, and twenty-six black gamins of the city for pupils. These two young men were John and Daniel Little. In their home town in Alabama had been established, more than twenty years earlier, the school for training negro ministers and missionaries known as Stillman Institute. To teaching in this institution Daniel Little afterward devoted six years. Rev. John Little has remained with the Louisville Colored Mission since its inception. To this mission three ordained men now give their whole time. It owns two commodious brick buildings, with baths and playgrounds; has an attendance of more than 1,500 pupils, with eighty teachers; and "instruction is given in every department of usefulness, from preaching services to sewing and cooking classes."

A Lightbearer in a Southern City. "James, the Apostle of Good Works," otherwise Rev. James A. Bryan, is pastor of a large church in Birmingham, Ala., but is known throughout the South as a tireless evangelist. In his own city, he "labors from dawn until long after dark, holding regular services at all the fire stations of the city, at police headquarters, at shops, in the homes of the people, and wherever men and women can be brought together." He is often found

at the car-barns at 4 a. m., to address the men who cannot get to Sunday services. He has organized many churches in outlying districts, usually beginning with a Sunday-school. He has also been largely instrumental in establishing a chain of missions for the foreign-speaking people connected with the steel industry. A leading citizen of Birmingham, who was not a Christian, once said of him: "He is giving the Devil more trouble than any other man in the city!"

**To the Third
Generation.**

A remarkable record is that of the Hotchkin family, missionaries to the Indians for three generations.

Ebenezer Hotchkin, the first, became a missionary to the Choctaws of Mississippi in 1826. When they were removed to Indian Territory in 1832, he and his wife accompanied them, she riding an Indian pony, with her baby in her arms. Their children were brought up for the same work, learning to speak Choctaw before they knew English. One son served the Indians as an ordained minister, another as a Christian layman, reading the Choctaw Testament to his Indian farm-hands. His wife was for forty years a teacher among them.

Ebenezer Hotchkin, of the third generation, is an evangelist and educator among the same people. Largely to his labors is due the success of Oklahoma Presbyterian College, at Durant, Okla., the only Christian school for the higher education of either white or Indian girls in that section of the state.

EVANGELICAL ASSOCIATION

A Long Life of Service. A veteran in the service was Rev. C. Hammer, who spent fifty-two years in home mission work. He was licensed to preach in 1829; preached in Pennsylvania, Ohio, New York, and in Baltimore, Md. The periods of his most successful labors were the three years spent in Ohio, and the time of his work in the city of Baltimore.

In 1839 he was elected General Book Agent, and served three years, then returned to the active ministry. In 1854 he became General Book Agent again, holding the position this time for fourteen years. For eight years he was superintendent of Ebenezer Orphan Institute at Flat Rock. He reared eleven children, all of whom became professing Christians in early youth. He retired from active service at the age of seventy-seven. At the time he entered the ministry, there were but 2,862 members of the denomination, and a preacher's yearly salary was \$42.18.

A Leader in Mission Work. Into a pious home in Berks County, Pennsylvania, was born on Christmas morning in 1830 a boy, who was named William Yost. His conversion took place at the age of twenty, and four months later he preached his first sermon, but did not enter the active ministry till three years later. He served various charges in Eastern

Pennsylvania for eleven years, receiving over 800 into church membership. In 1863 he was elected by General Conference to the office of Corresponding Secretary of the Missionary Society, which made it necessary for him to remove to Cleveland, Ohio. For forty-eight years he served in responsible positions, such as Secretary, Publisher, Treasurer of Home and Foreign Mission Funds, Treasurer of Ebenezer Orphans' Home, and Ebenezer Old People's Home. At the age of eighty-six, he is still vigorous and able to preach.

**A Helper in
"Little Italy."**

In 1903, Miss Katherine Eyerick, shortly after her graduation from Naperville Theological Seminary

(its first woman graduate), was asked to work among the Italians in Steubenville, Ohio. She found 400 of them crowded into an old seminary building, and started a night school to teach them English. Meantime, she studied Italian from them. She ordered Italian Scriptures, and encouraged them to read, especially John 3; and as she learned a few words daily, tried to tell them of Christ. She held a Sunday-school on the flat roof of the old building, and taught the children to sing "Come to Jesus." Her first three converts became preachers. In 1904 she went to Wellsville to start a similar work, which became a mission under the supervision of the Woman's Missionary Society. Another organization was effected by her in Milwaukee. On a visit to Italy she became the bride of Rev. Giuliani. She died in July, 1916.

UNITED EVANGELICAL

A Leader of the Vanguard.

Bishop Rudolph Dubs, who spent more than fifty-eight years in the ministry, was in his earlier years a pioneer in the Middle West; first in Illinois, then in Iowa, where he travelled over a large territory. The people were much scattered, and bad roads made it a difficult task to reach them. He established a number of congregations and aided them in building churches. In 1860 he was sent to Kansas as a missionary.

Referring to his experiences, he once wrote: "With horse and buggy I travelled through Iowa, Missouri, and down through Kansas to Humboldt. No minister had been stationed here before. This was a very hard journey. I was the farthest in the front at that time. The battle was raging between the border ruffians and slave-holders, who endeavored to make Kansas a slave state, and the men who fought to make it a free state. That year Kansas was visited by a great drought. I suffered with the people. I slept more than once on the prairie, having nothing to eat but raw buffalo meat, which was 'cured' in fire."

The first year his salary was \$100, and the next four years \$125 per year. In later days he became a bishop, holding that office for twenty-seven years, and was an editor about twenty-two years. He was identified with the United Evangelical Church from the time of its organization, in 1894. He died in 1915.

**A Planter and
Builder.**

B. H. Niebel went, in 1881, to Southwestern Iowa, where he gave the early years of his ministry to missionary labors, taking up new appointments, establishing congregations and building churches. His most interesting experiences were among the Scandinavian peoples of Central Iowa. On one of these missions he received into the church people of seven different nationalities. He was accustomed to make a house-to-house canvass of the communities where he labored, and personally conducted his revival meetings, in which there were many converts. For nine years he served as presiding elder of districts largely composed of mission churches. He was instrumental in founding Western Union College, a training school for home missionaries. He served as Financial Agent and Treasurer of this institution for over six years. For the past ten years he has been Corresponding Secretary of the Home and Foreign Missionary Society of the United Evangelical Church.

UNITED PRESBYTERIAN**A Hero of the
Frontier.**

Joseph Alter, a soldier in the Civil War, later became a home mission hero. On leaving the theological seminary, he asked to be sent "where the other fellows didn't want to go," and went to the Kansas "dugouts." "In these underground houses he preached, held communions, baptized infants; sometimes the little room would be so crowded with worshippers that it would be necessary for him to step over their heads on the way to

the corner reserved for him." His bed was a wheat-bin; the heat of the stove often drove him out of doors to study under the only tree on the ranch, where he was tormented by the chiggers that infested the grass. His diary records chills and fever every third day for weeks.

After eight years of such labor, he was called to Washington Territory. Here he built churches and organized congregations over an area so vast that he often rode a whole day to visit a single family. One such trip of 200 miles he ended by fainting from exhaustion as he dismounted from his horse. He afterward ministered to Indians on an Oregon reservation. Once, when there was an epidemic, he was urged to keep the Indians out of the parsonage. "No," he replied, "they need us now more than ever."

A Friend of Freedmen.

The first United Presbyterian school for freedmen was opened by J. G. McKee in Nashville, Tenn.

He arrived in time for the "dreadful winter of 1863-4, when wood for fuel cost from \$25 to \$50 per cord, and other things in proportion." Into the city kept coming long trains of fugitives, barely clothed, "the feebler and little children dragging behind with naked feet and legs, plunging through the mud and snow." Often he labored late at night to get them housed, and sometimes could not find quarters to crowd them all in. Those who were left on the streets often froze to death. Mr. McKee himself suffered great privations. The white people would have nothing to do with him, and some nights he slept on the steps of the Capitol, wrapped in a blanket. He stuck

to his post, but in a few years fell a victim to its hardships, dying in 1868.

"A Faith That Will Not Shrink." Eliza Wallace was for twenty years principal and matron of the Knoxville School for Negroes. At one

time the school was so crowded that closets, bathrooms and some classrooms had cots in them, and the boys said they "headed in at night and backed out in the morning." The Board could spare no money for building. Miss Wallace told the students the situation, and they began to hold sunrise prayer-meetings, to pray for help. Friends in the North sent contributions; the students added their mites; the teachers helped; and at last the money was gathered, and the building arose.

Miss Wallace also started the movement for a colored school at Miller's Ferry. It started in 1884 in a log church with backless benches, and no desks. Now it has dormitories, recitation hall, hospital, shops and printing-office, parsonage and teachers' home, and about 300 pupils, while the whole community about has felt the uplifting force of its influence.

UNITED BRETHREN

A Wise Master-builder.

In 1749, there was born in Lancaster County, Pennsylvania, in the home of a Swiss carpenter, a boy named Christian Newcomer, who was to be known as the "refounder" of the United Brethren Church. It was

under his influence that the "society," as it was first called, became a "denomination."

Newcomer was one of those mighty itinerants who carried the Word of God far and wide through the Middle States and Near West. "For fifty-three years he was in the saddle almost constantly. On these trips he passed through a thousand perils; yet these perils and escapes he referred to simply as the 'pepper and salt' which gave zest to his further and greater efforts."

As bishop, he formed classes, drew up plans for church government, began the gathering of funds for missionary work, handled difficult problems with gracious tact, and in every way proved himself not only a devoted missionary, but a gifted organizer.

A Progressive Leader.

John Collins Bright was born in Ohio, of pioneer parents. His life as a circuit preacher and presiding elder was marked by a largeness of vision that made him a leader along many lines. He was a staunch supporter of higher education, in a day when many looked upon it as hostile to spiritual growth. He was an advocate of music in worship, and was one of the first pastors of his denomination to introduce an organ or favor instrumental music in church services.

Most of all, in a day when few had missionary zeal, he prompted the founding of the "Home, Frontier and Foreign Missionary Society" of the United Brethren Church. "His impassioned address moved people to give as they had never done before." His pen, as editor of the "Missionary Telescope," helped to educate the church

into a broad missionary policy. He was a prophet to his generation.

A Pioneer of Education.

Jacob B. Resler, a Pennsylvanian by birth, came early into the service of his Master, being licensed to preach at the age of twenty. He travelled through the Alleghany Mountains as an evangelist, at a time when churches were scarce, and much of the preaching was done at camp-meetings. In such work he was exceedingly successful; but he is known even better as a pioneer in the educational work of his church. Mr. Resler felt his own handicap in having entered the ministry without sufficient preparation, and did all in his power to keep others from the same mistake. He was identified with the early history of several denominational colleges, but chiefly with Mt. Pleasant College, as agent for which he did his most notable work, collecting funds, and inspiring young men to seek an education. "It is said no minister of his times turned more young men toward the gospel ministry than he."

CHRISTIAN

Builders for the Future.

A boy and girl were born in the same year, in two homes of the Middle West. They grew up, and attended the same college in Indiana. On October 6th, 1890, they were married; and their wedding journey carried J. B. Lehman and his bride, Effie B. Lehman, to

Edwards, Miss., to take up the work of negro education in the Southern Christian Institute. Later, Professor Lehman became Superintendent of all the negro work of the Christian Woman's Board of Missions.

When they began their work, a quarter century ago, there were but two small schools. Now there are six, in as many different states, with an annual attendance of about 500 students. Four of these institutions own large tracts of land, used as experiment stations for teaching scientific farming. All of them teach many kinds of industrial work. Professor and Mrs. Lehman have always exalted the dignity of labor; but there is also "thorough academic training, and the Word of God is studied every day, by every pupil."

**A Mother of
Missions.**

Mrs. Caroline Neville Pearre was for years a successful teacher of young women in colleges in Kentucky, Missouri, Iowa, Illinois and California. In April, 1874, during her morning devotions, the thought came to her to organize the women of her church for missionary work. She began by organizing a woman's missionary society in her own congregation, and followed this by correspondence with women all over the United States, presenting the plan of forming a national organization.

At the fall meeting of the General Missionary Convention of the Disciples of Christ, an organization of the women was formed; seventy-five women were present, from nine states. Mrs. Pearre helped to draft the constitution, "which was formed broad enough in its scope to include both home and foreign fields, both men and

women as its missionaries, and all forms of mission work—educational, medical, benevolent, industrial, and directly evangelistic. It was unique in that all the business of the society was to be managed entirely by women, who were to collect and disburse the funds, and employ and direct their missionaries." This was the first national organization of women doing home mission work. Mrs. Pearre became the first Corresponding Secretary of the new Board, which now represents a membership of over 100,000.

A Torch That Scatters Darkness. The work of Professor F. C. Button in Rowan County, Kentucky, began at a time when a notorious feud was terrorizing that section. He was sent there to open a school by General Withers, of Kentucky, who believed that Christian education would make such feuds forever impossible. He supported Professor Button and his mother until his death, some years later.

They opened a school in Morehead, the county seat, in 1887, when the feud was at its height. At first there was but one pupil, and the work was both difficult and dangerous. But the school continued, and has since had pupils from most of the Kentucky mountain counties. One year its students numbered more than 500.

Professor Button was principal of this school for twenty years, helping to found two other mountain schools during this time. In 1911 he resigned to accept the position of State Agent of Rural Schools.

When Rowan County decided on a campaign to eliminate illiteracy, almost all the fifty volunteer unpaid

teachers who rendered service were graduates of Morehead Normal School. One of them, Mrs. Stewart, originated the Moonlight School idea, which is now accepted by the National Bureau of Education as a model plan for the whole country.

The "Father of Mexican Hymnology."

T. M. Westrup was born in London, England, in 1837, and came with his parents to Mexico in 1852.

He became a proficient linguist, studying Latin, Greek, Hebrew and French, beside Spanish, in which he was an authority. His Hebrew scholarship made him very helpful to translators of the Bible into Spanish.

He worked for many years as a Baptist minister, but the last thirteen years of his life were spent in work under the Christian Woman's Board of Missions. He and James Hickey, also a Baptist, laboring together in Monterey, organized in 1864 the first Protestant church in Mexico. It consisted of five members—Mr. and Mrs. Hickey and three Mexican converts.

Mr. Westrup worked with the American Bible Society as successor to Mr. Hickey at the latter's death. For some years he was withdrawn from active mission work, but organized a church while living in San Luis Potosi as agent of a sewing-machine company. Later the Baptist Board employed him again, and he organized nine churches in the state of Nuevo Leon. He united with the Christian Church in 1892, and passed away at the age of seventy-two. His hymns are sung in all Protestant churches in Mexico.

**A Teacher of
His People.**

Teizo Kawai was born in Japan. He became converted while a member of a Bible class, and decided to dedicate his life to Christian service. He was educated in Drake University, Des Moines, Iowa. After his graduation he returned to Japan and served as pastor of the Akita Christian Church. The Christian Woman's Board of Missions called him to Los Angeles in 1909, to become a worker in the Japanese Christian Institute, conducted by this Board. "He is considered a capable, efficient leader, and a cultured Christian gentleman."

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NOTE.—Many of the denominational Boards sent their data for the last two chapters in manuscript form, giving no sources for the information contained, which must have been gathered from a considerable range of leaflets, magazine articles, etc. From these manuscripts were prepared the greatly condensed sketches of Chapters V and VI. Hence no bibliography of most of these sketches can be given. The author desires to acknowledge the painstaking assistance of all the Boards concerned, and to render hearty thanks to all who thus co-operated. Special acknowledgments are also due to the librarian of Mt. Holyoke College for the loan of much material on the life of Mary Lyon; to the librarian of Bucknell University for unwearying assistance in locating information about Roger Williams; and to the authorities of Hampton Institute for data concerning General Armstrong.



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